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## Jane Addams Passes On

Caroline M. Hill

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## God and Security

Rev. R. Guy Ramsay

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## Forgotten Woman in Japan

Dorothy Walton Binder

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## Belief Is Reasonable

Rev. John LaFarge

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## "The Stupid War"

H. C. Engelbrecht

Pacific School of Religion
Berkeley, Calif.

# New York Yearly Meeting

## Friendly Communion at Poughkeepsie

NEW YORK Yearly Meeting met at Poughkeepsie in the charming brick meetinghouse which Alfred Busselle designed and which each year nestles more attractively into its surroundings. Friends did not seem to be weighted with the fact that it was the 240th annual session, and though there was plenty of gray hair (specifically white in the case of Abram S. Underhill) they were gay and talkative and open-minded and as adventurous-spirited as a youth movement.

The John Bowne Lecture, which for the past half-dozen years the two New York Yearly Meetings have been using as a kind of elongated hyphen, was omitted this year in connection with Yearly Meeting sessions because we found it too difficult to have the same lecture repeated at an interval of a couple of months. In its place, D. Robert Yarnall, who is Clerk of Philadelphia Yearly Meeting, Arch Street, spoke to us on "The Ministry of the Business Man" and in his own direct, courageous, and delightful way gave us a peep into the business office of the Yarnall-Waring Company at Chestnut Hill, and the problem facing the personal Quaker consciences of Bernard Waring and Robert Yarnall between the economic necessity of some of their employees, and their profit-sharing basis of remuneration, and the possible use of some of the superior valves, water-columns, and devices for controlling the flow of water on battleships. It was a very stirring personal contact we had with a modern St. George facing the dragon of business.

Preceding Robert Yarnall's talk, the session of the Yearly Meeting on Ministry and Oversight had been of unusual interest. In New York we are experiencing a revamping, as it were, of interest in the Meeting of Ministry and Oversight, perhaps brought about by having the same people appointed on all sorts of special committees for service, which they have come to realize was really a function of the Elders and Overseers, and they might just as well consider these problems in the Meeting of Ministry and Oversight.

It was interesting to observe an interest on the part of our local Meetings in responding to a freshly worded type of Query as to what they were doing. (Something that Philadelphia Yearly Meeting does formally, and we used to do formerly, when I was a boy.)

We had a very inspiring lot of answers to the calling of names of Representatives. We in New York from time to time take excursions with the Yearly Meeting: last year we met at Glens Falls; next year we contemplate the possibility of meeting in the western part of the State, possibly at Aurora at Wells College, with the idea of increasing the interest of Friends in various localities in the Yearly Meeting itself. Amusing comment on this procedure is the fact that only one Representative from Glens Falls succeeded in getting to Poughkeepsie! Our "Maple Sugar" Quarterly Meeting (Ferrisburg, Vermont) produced for us a thrill when, in our meeting devoted to race relations, under the stimulus of an address by Elmer A. Carter, Editor of *Opportunity*, a journal of Negro life, Abbie Jane Birdsall, herself over eighty years of age, stood up and sang for us an exquisite old hymn about the Shepherd caring for the black lamb.

We had a delightful group of visiting Friends, complete surprises some of them, like Henry and Edith Perry from Dover, Massachusetts, Henry being Clerk of the New England Yearly Meeting which gathers at Westerly (a circuitous form of saying Wilburite), Passmore and Anna Griscom Elkinton, with their concern for the World Conference of Friends, Dr. Henry Gillett from Oxford, England, Bertram Pickard from our Geneva Center, Patrick M. Malin from the Economics Department of Swarthmore, and a goodly number of Friends from the group now forming in the Connecticut Valley—Moses and Mabel Googins Bailey from Hartford, Herbert and Cassandro Platto White also from Hartford, Phillips and Rebecca Bradley from Amherst—all giving evidence of what was afterwards expressed as the "converging thought-stream of Quakerism." There were, in addition, a number of Living Epistles appointed by Quarterly Meetings of the New York Yearly Meeting with Conference affiliation: among others, the Clerk of that Yearly Meeting, Edward Cornell and his wife, Josephine Tilton, Elizabeth Lantz, John Cox, Jr., Marion Cocks, Archibald Smith, Principal of the Friends School in Brooklyn, and a number of others whose sweet personalities should be more widely met in our Quaker circulation (of Saints, as Rufus Jones says).

Dinners and suppers in the basement of the Poughkeepsie Meetinghouse served by very cheerful and efficient Poughkeepsie Friends (You pay as you go out and they trust you to say what you have had.) are delightful experiences. (Women readers of this article will now know this is written by a man. But a mere man's words fail to describe the delectable quality of the gingerbread made, I was informed, by the sweet Friend who made change at the table where you paid on going out. No desecration of a temple, there!)

It is to be admitted that the afternoon sessions of Yearly Meeting are not as responsive to the Clerk's effort to read the "sense of the meeting" as one would wish, or even as the morning session. I often wonder if "Friends generally" indulge in the delightful experience of an afternoon nap—at other times than at Yearly Meeting I mean.

The most cheering address was that by Dr. Haven Emerson, author of the book, "Alcohol and Man," and a professor in one of our great medical schools here in New York, who spoke on the effect of alcohol on the human body. It seems that even one-half a cocktail (whatever that might be) will slow up one's ability (I had almost said "your") to stop a car going thirty miles an hour, by the time it takes to run from five to fifteen feet, which of course might mean the difference between no accident and a serious accident, and Dr. Emerson said that the dip in temperance enthusiasm at the present time would be measured by the time it takes to get into the public thinking, the scientifically ascertained data as to the poison of alcohol to the human body.

The most stimulating suggestion was, I think, made by Phillips Bradley. Speaking on the diversity of our program, he suggested that we would better devote a Yearly Meeting to a debate as to the topics on which we should focus our attention for the next year so that our energies would not be dissipated. An idea perhaps which some of our Permanent Boards might undertake to explore.

The Yearly Meeting enjoyed itself at what was announced to be a picnic supper on the grounds of our Oakwood School. (By the way, two of our brightest students at Oakwood are the sons of Max Yergen, the splendid Y. M. C. A. Secretary in South Africa, himself a colored man and so naturally are his boys, who have made themselves very very welcome at Oakwood.) Proof of elasticity was given when a thunder storm necessitated a transfer from the lawn to the gymnasium. It was accomplished without a tremor of excitement so far as could be gathered, and Friends formed in orderly queues to help the students of the Home Economics Department distribute a delicious supper to palates which ranged from Friends in the eighties down to recent graduates of

(Continued on page 241)

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# Jane Addams Passes On

**By Caroline M. Hill**

Beatrice is gone up into high Heaven,
The kingdom where the angels are at peace;
And lives with them; and to her friends is dead.
Not by the frost of winter was she driven
Away, like the others; nor by summer heats;
But through a perfect gentleness, instead,
For from the lamp of her meek lowlihead
Such an exceeding glory went up hence
That it woke wonder in the Eternal Sire
Until a sweet desire
Entered Him for that lovely excellence
So that he bade her to himself aspire;
Counting this weary and most evil place
Unworthy of a thing so full of Grace.

SO DANTE mourned for Beatrice, who was to him not so much a human woman as a type of more than mortal perfection for which the soul reaches out. Jane Addams' life has perhaps been the prototype of more lives than any other of this generation. Beginning back in 1889 with intent to release the energies of college women, and enlarge their conceptions of the solidarity of the human race, she started many lines of practical endeavor in which thousands of young men and women are engaged in more than five hundred settlements and their outgrowing activities. Their work for children, for all classes and races in foreign neighborhoods of great cities, has become a movement to make of the world one neighborhood living together in peace and harmony.

On the day of Jane Addams' funeral, Walter Lippmann wrote in the Chicago *Daily News:* "This blend of sympathy with distinction, of common humanity with a noble style, is recognizable by those who have eyes to see it as the occasional but authentic, issue of the mystic promise of American democracy. . . . This is the ultimate of the ancient democratic faith, not that men can be brought to a common level, but that, without pomp or pride or power of privilege, every man might, and some men will, achieve again and again the highest possibilities of the human spirit."

By this mystic quality many lives have been given a new orientation, by renewing them in the spirit of their minds. No doubt many have tried to tell her what she had meant to them but found how much she resented anything like personal flattery. When she was eulogized at a recent dinner in Washington she said: "I do not recognize the person you are talking about; I am a very simple person." Now it can be told.

It was the writer's privilege to spend the winter of 1897-98 at Hull House while the family was still small, and all residents could sit at one table and talk with the distinguished visitors who sometimes stayed a week and were friendly with everybody—Jacob Riis, Mr. and Mrs. Ramsay MacDonald, Sidney and Beatrice Webb, Lord Trevelyan, nephew of Lord Macaulay, and many others.

At that time the neighbors had not accepted Hull House, and were much puzzled as to why Miss Addams lived there and why she found fault with their alderman who gave them turkeys at Christmas. We are told that while the Jews were sure they were first to understand, now "the Greeks thought they owned Miss Addams." We Quakers have long looked upon her as some one raised up to embody our ideals, to broadcast and carry them on. The procession past her bier, making it necessary to keep Bowen Hall open all night long, and the crowd standing in the court during the funeral services, seemed to feel that she was theirs, too.

An unsigned article in the *New Republic* for June 5, says: "Justice has scarcely been done to her keen, precise, critical mind, or to the effective quality of her public speech and writing, which persuaded not only because of its simplicity, honesty and utter disinterestedness, but because she knew her facts."

Jane Addams would have been far from claiming the credit for the many things she had started or had inspired. She would only have said: "Hull House cooperated." The older residents remember not only the Juvenile Court, the Juvenile Protective Association, the Immigrants' Protective League, but the beginnings of Adult Education, which has now assumed national importance, and the vitalizing impulse given to the New Education in the first years of this century, but especially the mothering of the new science of Sociology.

Comte had pointed out where the field for the new science lay; Ward and Giddings had attempted systems of Sociology. In 1895, "Hull House Maps and Papers" blazed a new trail in research—developing the idea of Charles Booth in "Life and Labor in East London." Residents made a preliminary social survey indicating some of the needs for control of mind over social environment. Some reviewers of the book were rather patronizing towards it as emotional and not scientific, but professors of Economics and Sociology soon began to use it as "suggestive reading" for their students, and its influence was soon felt in research.

It was as though Jane Addams sat in a watch tower from which she could observe what was going on in society and interpret its implications. Among her nine or ten books, "The Spirit of Youth and the City Streets" is sometimes spoken of as the finest bit of interpretation.

Some one may ask—Why this great reverence?—this almost universal disposition to canonize her? It was not that she suffered physically or gave alms to the poor; perhaps it was the deep and marvellous understanding, and

the unceasing effort to set free the highest possibilities of every human being.

One story she told quite incidentally in 1897 at Hull House to a group of residents, which has not to my knowledge been used in print. In her teens she was walking in the Latin Quarter of Paris with her step-mother when they were approached by two artists who asked if she would not go with them and pose as Joan of Arc. Her stepmother indignantly refused. No names were given, but when Bastien Le Page's picture of Joan among the trees listening to her voices was reproduced in this country, some friends noticed a resemblance to Miss Addams in the shape of the head and the facial expression. She suffered her own kind of martyrdom during the war.

Another incident may be related to indicate the wide range of her influence. It was related to me by a university professor of Political Science, who, with Jane Addams, was invited to have dinner with Theodore Roosevelt on one occasion before the latter was to speak in the Chicago Auditorium in the evening. As the three were riding down town, T. R. said:

"Miss Addams, what do you think of woman's suffrage? Are you for it?"

"Yes, Mr. Roosevelt, I think I have always been a suffragist. It seems to me to follow as a necessary corollary of democracy."

"You think it would work, do you?"

"Well, it might work almost as well as manhood suffrage has worked."

In the midst of his evening speech, Mr. Roosevelt brought his right fist down into his left palm with much emphasis, shouting, "Woman's suffrage is only a logical part of democracy," then going on to repeat the very words Miss Addams had used an hour before. Of course this went at once into the papers and had great influence all over the country. Theodore Roosevelt always thereafter spoke of her as the one who had converted him in five minutes to woman's suffrage.

Her funeral was something never to be forgotten. The masses of flowers, the devastated faces of residents and friends on the terrace near the casket, who realized that now there was no one with almost infallible judgment to whom they could take their problems; the cosmopolitan crowd, including workingmen and Italian women with shawls around their heads pressing as close as possible to their friend—were they comforted by the thought that since she had passed into the high heaven they had another advocate with the Father? A mythology is said to be growing up about Lincoln: a mythology may grow up about Jane Addams.

In many churches on the following Sunday, services were directly or indirectly commemorative. Will the Church assume its responsibility for the making of a new world, to carry on for this member of an humble church around the corner, which she had joined in early days? A woman with much influence among church people never ceases to remind us that in twenty-six of the fifty wards of Chicago there are enough Protestant church members to carry any election and have any kind of government they want—or wherever church members are in earnest for a better state of affairs.

Many of us feel like sheep without a shepherd; we are wistful children afraid of ourselves and of one another, afraid of falling into the hands of leaders who will take away our freedom, but more afraid to launch out because it will be said that we are ambitious to become leaders. Meanwhile there is always an inner voice urging us to depend upon ourselves and learn the more difficult way of cooperation.

The problem now is one of political cooperation. The method of doing precinct work is to many more objectionable than living in foreign quarters, and it demands far more universal practice. The passing of our "saint, seer, and statesman," as she has been called by John Haynes Holmes of the Community Church of New York, is the greatest present challenge to real religion.

Chicago, Illinois.

# The General Conference at Wichita

**By Marianna Brown**

*We are very happy to present this excellent report of the Conference from the pen of our gifted and honored Friend, Marianna Brown. It will be of interest to readers to know that she is a charter member, or shall we say attender, of these conferences, having been present at the first one, which was held at Indianapolis in 1888.*

PERSONS who had contemplated attending the General Conference of the Woman's Missionary Union of Friends in America, May 16-20, naturally hesitated about going to Kansas. Wasn't there a "dust bowl" in that region and had it not caused them dust-laden anxieties? But rain preceded them, stayed with them, and followed them on the return journey. Their fears were groundless.

This Conference, formerly meeting once in three years, and hence called "Triennial," now meets with an interim of two and one-half years and is called "General." This was the second time the meeting had been held in Wichita, and notwithstanding it is on the western rim of the mid-western area, there was a fair representation from both far East and far West. There were over two hundred visitors from outside of Kansas, and this number increased by Kansans made a large gathering. Sessions were held at University Friends Church.

The theme of the Conference was "The King's Highway," and its implications were brought out in one way and another in almost every session. It was particularly emphasized in the first regular session on Thursday evening, when the President, Frances D. McDonald, gave her address. She spoke of the many and devious trails leading to the King's Highway, of the obstacles to be encountered, of the faith and courage required to go on, and of the rewards at the end. It was an inspiring introduction to the program that was to follow.

On Friday morning the regular work of the Conference began. Roll call revealed representatives present from ten Yearly Meetings. The program was designed to review the achievements of the past two and one-half years and to give inspiration and practical direction for the future. To this end, reports from all departments were given at various sessions, showing that the secretaries had been eager in the pursuit of results in their respective divisions.

Aside from the reports of specific missionary activity, the report of the Secretary of Peace, Sina H. Stanton, elicited most attention. Because of her residence in Washington, and hence her opportunities for first-hand information, and her sane but definite interest, Sina Stan-

ton gave a clear presentation of the munitions investigation and other related matters, and urged upon Friends everywhere their obligation to maintain an intelligent, aggressive attitude upon the subject both as a heritage of the past and especially as the imperative need of the present. She cited the defeat of the World Court as illustrative of the aggressiveness of the enemies of peace and international cooperation, and the apathy and indifference of their friends.

The books designed to give information about conditions in countries to which Christian missionaries are sent are not always of immediate interest to the members of local societies. To meet this situation, at almost every session methods of presenting the text were suggested that would convey the information more vividly through eye and ear. Posters, dramatization, collateral reading, outside speakers, and individual study were mentioned as aids.

No conference program seems complete these days without a "panel discussion." There were two such numbers at Wichita, one centering around the source and disposition of the various funds of the Union, a rather complicated subject, and the other on the theme of "Program Building," which contributed to the aid of every missionary organization.

While reports of the past and methods for future increased usefulness formed the main outline of the Conference program, other coordinate aids were introduced. The daily Bible Hour conducted by that veteran missionary worker, Eliza Armstrong Cox, was of great interest and profit to every one. "The Kingdom of God," "Man Created in the Image and Likeness of God," and "The Achievements of Women in All Ages" were the themes of the three scheduled appointments. No brief review can give even a scant idea of the vigor of her presentation, as she urged her hearers to avoid narrowness of mind, concentration of attention upon one theme, and belittling man rather than exalting his divine possibilities. So great was the impression she made that she was asked to repeat one address on Sunday morning in the presence of the adult classes of the Sunday School augmented by many visitors. The phrase that epitomized all her addresses, and of which she herself is the best illustration was, "Keep growing."

The most picturesque session was on Saturday afternoon when Arthur and Westine Lietzman Shufelt, along with Nettie Hadley and Russell and Vera Hester Carter, lined up their Indians to the number of thirteen, including a ten-months'-old papoose. It was a visible exhibit of what is being accomplished among these first Americans. Exclusive of the boys, who were properly silent in a woman's meeting, and the infant whose remarks were not quite intelligible, all spoke with appreciation of what has been done for them by the Friends in bringing to them the gospel of Christ and a better way of living. It was an impressive occasion quite apart from its uniqueness. In conclusion, the congregation read together the Covenant, quoted from Treaties as preserved in "Friends and the Indians" by Rayner W. Kelsey.

As would be expected in any missionary convention, speakers with first-hand knowledge of countries where Friends have work were in demand. Vera Casado, whose personal connections and prolonged visits in Cuba had given her access to direct sources of information, presented political, economic, industrial, and religious conditions in a manner that had great appeal. Alice I. Kennedy long-time missionary in Jamaica, told of her work there, and was supplemented by Grace White of California, just returning from a visit to the island. From the standpoint of an outsider, she was able to tell an interest-compelling story of the achievements of all our missionaries.

Charles O. Whitely, pastor of University Friends Church, gave the Conference Sermon on Sunday morning, sounding an optimistic note of the ultimate triumph of the gospel of Jesus Christ.

On Sunday afternoon, all present and former missionaries were seated upon the platform. Fred and Alta Hoyt, just returned from Africa, and Edward and Daisy Ransome and Fred McMillin from Tennessee, contributed to an informing program under the direction of the First Vice-President, Violet C. Kenworthy.

President David M. Edwards of Friends University, in an address on Sunday evening, asserted that while the Church has proved itself relatively a successful enterprise, it has fallen far short of the tasks to which Christ applied himself as indicated in Luke 4:18.

Monday morning's session revealed the names of the new officers who will give direction to the next meeting of the Conference and adjust matters which may arise in the interim. Frances McDonald, whose administration has been characterized by unflagging attention and interest, is succeeded by her Corresponding Secretary, Virginia Peelle of Wilmington, Ohio, who has worked with her and hence knows well the duties of President. Other newly-elected officers are: First Vice-President, Odessa P. Rayle of Spiceland, Indiana; and Corresponding Secretary, Fay Farr of Wilmington, Ohio. Elizabeth E. Haviland of Nebraska will have charge of the Young Women's work, and Carrie H. Davis of Richmond that of the Juniors.

Throughout the sessions excellent music was provided by representatives of the University School of Music. The Conference Song, "Where Cross the Crowded Ways of Life," was participated in by the whole congregation at frequent sessions. A note sounded again and again during the Conference was the necessity of creating and arousing the interest of the young people if missionary enterprise is to continue.

A suggestion emanating from the Executive Board of the Missionary Society of Western Yearly Meeting, was sanctioned by the Conference. It included the following points: that Yearly Meeting societies not an integral part of the Union be invited to send fraternal delegates to future Conferences; that such Yearly Meetings having important independent missionary fields be asked to send occasional reports to the *Missionary Advocate*, in order that information about all Friends missionary activities may be available.

Comprehensive resolutions embodying various points of interest that had appeared throughout the sessions were read, and the seventeenth General Conference of the Woman's Missionary Union closed.

### Some Conference Personals

University Friends Church in Wichita, with its large auditorium and numerous small rooms, was admirably adapted both for general assembly and small committee meetings.

The Wichita Friends foresaw and provided for any possible contingency that might arise in connection with their guests. Their facility in housing and feeding them should be represented by a new alphabetical designation.

Charles O. Whitely was a host in himself, omnipresent, at everybody's call, equal to any emergency.

It would be difficult to visualize a missionary conference in the Society of Friends without those long-time advocates of missionary activities, Eliza Armstrong Cox and Charlotte E. Vickers. Ageless may they continue with us.

Missouri declined to allow two streamline buses, carrying forty ladies, to use her highway to Wichita. By some rare diplomacy, a modern "Missouri Compromise" was effected which permitted them to return through the scenic State.

Agnes Day and Sina Stanton provided quantities of literature for those who were ambitious for knowledge.

Indiana delegates felt quite at home when greeted by President and Mrs. David M. Edwards.

Through the efficient management of Amy J. Marvel in arranging for buses, many were able to go to the Conference for whom otherwise the journey would have been impossible. Sincere thanks are due her.

Carmel, Indiana.

# Religion Looks at Contemporary Conditions

A page on which leading Protestant, Catholic and Jewish Ministers apply religion to life in its various phases.

## HOW RELIGIOUS BELIEF COMES INTO ITS OWN

By Rev. John LaFarge, S. J.

*Father LaFarge, son of the well-known artist, John LaFarge, has, for the past eight or nine years, been Associate Editor of "America," national Catholic Weekly. He is active in various movements pertaining to Catholic life and interracial problems.*

My question is not whether I should entertain this or that belief; but whether it is a reasonable thing to believe at all. If we examine the genesis of religious unbelief, we find that in a great number of instances people have given up their religious belief not through any tangible process of reasoning, through any examination of the evidence, but merely because of a general sentiment that unbelief somehow displays more character than belief. In countless variations, from Voltaire to the Little Blue Books, the idea is proclaimed or insinuated, that somehow belief implies a weakening of character; that the believer in the Divine Being or in the Divine Power and Law and Providence, is somewhat of a weakling, unwilling to face the harsh truths of life.

As blow after blow has fallen upon civilization in recent years, shattering the self-confidence of the unbeliever, as well as his own blind faith in the perpetual and automatic progress of society, unbelief has found a less sympathetic hearing. Even the "higher criticism" of the Bible, which in its palmy days, was glorified as the ultimate triumph of intellectual integrity over slavish superstition, is being called to the bar of history.

Stripped of these prejudices, after all the storm and stress, what does the unbiased mind find in religious belief? Belief is simply a tribute to reality. I believe, because I am a realist. Through the testimony of God, I find at hand a means of acquainting my mind with a larger reality than I can contact by the immediate experience of my senses or the unaided deductions of reason.

The acceptance of tremendous or unusual truths upon authoritative testimony is, in fact, a perfectly reasonable process, provided sufficient weight of evidence be at hand as to the authority. I have never, for instance, viewed Mussolini with my own eyes. Were a merely casual traveler to inform me of the existence of such an individual, and of the incredible events and changes which are attributable to him in his native land, I would be credulous if I believed him. But for many a year past, the evidence as to Mussolini's existence and Mussolini's works and attributes has rolled in upon my consciousness like a flood. To doubt of their reality at this stage of life would not be a sign of mental strength or character, it would be a sign of merely petulant weakness. Through my natural, unconscious belief in what is universally reported to me, by authoritative testimony of friend and foe, admirer and detester of Mussolini, I am put in touch with certain incontrovertible realities, some of them pleasant, others unpleasant. Am I weaker or lesser because of this expansion of my knowledge? And is God's testimony less credible than man's?

The true function of scientific doubt, viewed with dispassionate eye, is not to destroy the foundations of religious belief, but rather to perfect religious belief by clearly discriminating between such matters as show indisputable evidences of the Divine testimony, and such as show signs of being merely human misconceptions. I may accept religious doctrines merely on hearsay, accept them from persons who are not qualified to testify, and omit any further inquiry as to their justification. Because I stop at this is not necessarily a proof that the doctrines are erroneous.

The present multiplication of means of intercommunication, such as the press and the radio, has raised practically to infinitude the number of things that men must accept upon faith, in every conceivable line of knowledge. The unbelievable has become a commonplace. Is it not about time to call a halt to the absurd prejudice which would place the barbed wire of universal doubt around the most significant of all forms of human knowledge? Is it not time to insist that man be free to believe, and to express his belief in a Creator, in Immortality, in Divine Providence and Authority, since man is free to believe in what is reasonably evidenced if he is not to sink to the level of the brute? The dignity, the manliness of belief can stand a little publicizing in an age glorifying stratosphere records and marathon mileages.

## MAKE OUR COUNTRY SAFE FOR DIFFERENCES

By Dr. Samuel McCrea Cavert

*Dr. Cavert is the very able and much-loved General Secretary of The Federal Council of the Churches of Christ in America.*

In view of the revival of old tribal tensions and animosities in various parts of the world today, doubtless due, in part, to the long continuance of the financial depression and, in part, to the growth of the spirit of nationalism, there is set for Americans the task of maintaining friendly and cooperative relations among the various cultural groups that compose our citizenship.

The American solution for such a situation is not to be sought in ignoring or denying the differences and divisions that separate the groups that make up our population. Protestants, Catholics and Jews have their respective points of view, and their distinctive convictions. Nothing is served by seeking some least common multiple of religious faith, or by attempting to shape all the elements among our people to a standard pattern. Room must be made for differences and the country made safe for them. Tensions and competitions are inevitable, but they can be civilized and can be utilized for the enrichment of the common life.

The spirit of fair play in inter-group relations should not be difficult for a people as sports' loving as Americans. It is only fair that each group should respect the right of other groups to their own loyalties and reverences. Catholics, Protestants and Jews will each make their affirmations in accordance with their respective convictions; but where there is not agreement there can be mutual respect. It is natural that every man should desire to be judged in terms of his best, rather than of his worst traits, in terms of his successes rather than of his failures, and that he should be so judged is his right. This is true also of a group. The Jews would doubtless like to be judged by an Einstein, Protestants by an Albert Schweitzer, and Catholics by a Cardinal Faulhaber. Every man, moreover, has a right to be judged in terms of his worth as an individual, regardless of his race, faith or color. Nothing has wrought more havoc in human relations than the fatal habit of loose generalization, such as that "the Jews" are such and such, "Protestants" think so and so, "Catholics" do thus and thus.

The observance of such principles and respect for such rights are essential to good sportsmanship in human relations and would go far to ameliorate the strains and stresses that now disturb the social organism.

Of course there will be competitions between groups, but these need not be destructive or lead to hostility. They may be constructive and creative, in a civilization which is enriched by the differences that it includes. Each of the major groups within our own country has its own contribution to make to the common life.

The heterogeneity, however, it must be noted, the unlikeness, that this involves is coherent, that is, it hangs together. And if groups which are in many ways unlike are to stick together sufficiently to form a society, they cannot live in isolation. They must determine to understand one another and discover ever new ways whereby, without surrender of the peculiar values of which they believe themselves to be the guardians, they may cooperate for common ends.

It is this necessity that gives peculiar significance to the Williamstown Institute on Human Relations which the National Conference of Jews and Christians is to hold at Williams College, August 22-30 of this year. On this historic campus where the Institute of Politics was held for many years, there will be gathered leaders among Catholics, Jews and Protestants to consider thoroughly and sytematically some of their common interests and concerns as citizens in American communities, and to plan community and educational programs which will result in better inter-group relations. This is the first enterprise of its kind to be undertaken in America, and has rich promise. The Institute is planned, we are told, as an occasion of study and exchange of experience—not for debate or for securing commitments to specific proposals or recommendations.

Under the direction of Hon. Newton D. Baker, the Protestant, Professor Carlton J. H. Hayes, the Catholic, and Mr. Roger W. Strauss, the Jew, co-chairmen of the National Conference, it is assured a wise and constructive leadership, and that it is open to the public should attract those who are concerned for the upbuilding of true American ideals of mutual consideration and cooperation for high social ideals among the groups that compose America, from all parts of the country. Its program of lectures, round tables and reports of current experiments in community cooperation will, without doubt, stimulate all the forces that now work for better relations among the diverse elements that make up our population.

It is in such directions as that in which this undertaking is pointing, that lies the hope of escape in this country from the hostilities and hatreds that mar the history that is making elsewhere in many parts of the world today.

# Opening New Indian Trails

## Committee on Indian Affairs Plans New Adventures

ANNUAL sessions of the Associated Executive Committee of Friends on Indian Affairs, held in the Meetinghouse at 20 South Twelfth Street, Philadelphia, May 17 and 18, began with the realization of great loss keen in the hearts of all of us. We missed Rayner W. Kelsey, who only a year ago presided as Chairman over our Committee sessions, but whose earthly counsel we can have no more; and we sorrowed with our present Chairman, Jonathan M. Steere, in the recent tragic loss of Florence T. Steere, his wife. With quiet courage, in the opening worship period, Jonathan Steere led our thoughts to Paul's picture of the overcoming, never-failing power of Christian love, and we were drawn into counsel with God.

### Members and Others Present

The morning and afternoon sessions on the 17th, and again on the morning of the 18th, were occupied with consideration of practical problems of Friends' work among Indians in Oklahoma. The group attending was small, but discussions were live and purposeful, resulting in plans for several new ventures during the coming year. Besides Jonathan Steere, John S. C. Harvey, Marriott C. Morris, Edward Woolman, R. Wilfred Kelsey, Edward Wistar, Francis and Anna Walton, Alice Balderston, Jennie Milton, Anna G. Elkinton, Esther M. Dodson, and other Friends of the Philadelphia area, Lawrence E. Lindley of Washington D. C., Anna D. Scales of New York City, Paul L. and Isabella Taylor of Poughkeepsie, N. Y., Douglas L. Parker, now of Wilmington, Ohio, but recently Friends' missionary in Mexico, S. Emily Parker, Secretary of Young Friends Activities in the Five Years Meeting, and Ruthanna M. Simms of Richmond, Indiana, were in attendance at the day sessions. Two visitors who were not Friends, but because of their experience in Indian work were especially helpful in our discussions, were Bertha M. Eckert, National Y. W. C. A. Secretary for Indian Schools, and Mrs. David Clark, who, with her husband, is directing an Episcopal Church mission among Indians in South Dakota, near the present location of Philip and Susie Frazier.

Regrets were received from nine Friends, representing New York, Ohio, Wilmington, Baltimore and Philadelphia Yearly Meetings. We especially felt the absence of Jennie C. Callister, Chairman of the Publicity Committee, and of Amelia R. Lindley and Walter Smedley.

On Friday evening a much larger group gathered, first for a fellowship supper together in the dining room of The Whittier at Fifteenth and Race Streets, and later for the evening session in the Race Street Meetinghouse. Rufus M. Jones, Joseph Evans, Chairman, and John Reich a new member of Philadelphia Yearly Meeting's Indian Committee, Clarence E. and Lilly P. Pickett, Elizabeth Marsh, Homer and Edna Morris, all bringing cooperation from the A. F. S. C., J. Henry Scattergood, Lyra T. Wolkins of New England, Joseph Silver, Secretary of Young Friends Activities for the Philadelphia Yearly Meetings, and a number of others whom we should like to name, were with us, greatly encouraging the Indian Committee by their presence and interest.

### A Lively Panel Discussion

About forty joined in the Panel Discussion of the evening, which was led by Bertha M. Eckert, Clarence E. Pickett, S. Emily Parker, Lawrence E. Lindley, and the Executive Secretary, and timed by our Chairman. So many Friends present joined spontaneously and helpfully in the discussion that we wished for much more time in which to develop concerns expressed.

Six questions had been submitted in advance of the meeting, from which three were to be chosen for discussion. Those attending, however, asked that Questions 1 and 2, 3 and 6 all be discussed, the first two being combined. These were as follows:

1. Do the Indians of Oklahoma still need our help? How? Why?
2. What are the underlying, ultimate objectives of our work among the Indians?
3. In what new ways might we experiment constructively through our Mission Centers towards rehabilitation of the Indians,—socially, economically, spiritually?

6. How can the serious interest of younger Friends be aroused on behalf of American Indians? How may we secure more cooperation from them? Do our objectives and methods of work justify such interest and cooperation?

### Important Points in Summary

Points brought out in discussion included the following. Conditions of life among American Indians are being revolutionized by recent legislation and new policies of the Government Indian Bureau. Indians are confused and troubled, and need a great deal of help if they are to profit by these changes.

There is, indisputably, an especially friendly and trusting attitude among Indians of many tribes towards the Society of Friends, growing out of historic relationships between the two groups. They believe in us and turn to us often for counsel.

Young Friends applying for home service opportunities through the A. F. S. C. channels express preference, in a very large proportion of cases, for service among American Indians. Requests for such service far exceed the opportunities.

The U. S. Government does not attempt spiritual service to Indians, although many Government employees render their service in a truly Christian spirit. Friends' work among the Indians is fundamentally spiritual in its objectives, but finds expression inevitably in social and economic service.

Younger Friends need information regarding Indians' needs before they can become interested. A special Young Friends' project by which they may educate themselves and others regarding conditions of Indian life is being worked out, to be ready next fall. This project will help also to raise funds to finance more summer service by Young Friends in Indian communities.

Rufus Jones raised the question as to whether a careful study and survey of *all* Friends' projects by a Commission of competent selected persons, might be helpful in revealing which projects most need and justify continued or increased financial support.

Following the discussion, Paul and Isabella Taylor presented some interesting moving pictures, taken by them recently among the Navajo Indians, which were very much enjoyed.

### Inspiration from Oklahoma

Greetings and letters from Arthur and Westine Shufelt, Eber and Martina Hobson, Arthur and Nettie Hadley, and Russell and Vera Carter, our missionary workers in Oklahoma, together with news of progress made by the several Indian groups they serve, inspired the Committee to fresh effort. Increasing calls for our workers to address large groups of Indians voluntarily gathered for Christian worship, the growing number of Indian Christians, the rapid assuming of more responsibility this past year by the Osage Church, growing community cooperation, and interesting developments among Indian students at Wyandotte, all contributed fresh interest. A large strawberry crop was reported in progress at Big Jim, employing fifty or more Indian pickers, with more interest than ever before, and proceeds from marketing to date of $666.

After much planning of ways and means with the American Friends Service Committee, which is cooperating generously, a Home Service volunteer, Joseph Coble, of North Carolina, is at last located for this summer at our Big Jim Center, helping the Hobsons especially through the berry season and with young people's activities. Several new ventures will be undertaken with his help.

An offered gift of $1000, to make possible a dormitory and Student Center as part of our service to Indian young people of the Wyandotte area who want to attend high school there, was earnestly considered and finally accepted with enthusiastic determination to find the additional $700 needed to make the project possible. The counsel of Mrs. Clark, who has had experience with similar Indian student dormitories in South Dakota, was especially valuable in this connection, and plans endorsed will greatly enrich Friends' service to Indian young people. Those to be served are graduates of the Government boarding school who have received the first year of high school education there and want to go on, but live too far away to attend the public high school by using the school bus.

### More Adventures Planned

Friends face the fact that God is at work among the Indians, more of his love and power having broken into their lives through doors opened by our efforts. Things are happening, spiritual growth is more and more evident and in order not to disappoint their eager search for life abundant, the Committee found itself compelled to adopt a budget of $7225 for the coming year, which involves an increase of nearly $2000 more than receipts for current expenses last year. Ways and means of seeking this increase were decided upon, all of it to be raised outside the Five Years Meeting, since no further increase can be expected through the Five Years Meeting United Budget this year. The support given by ten Yearly Meetings through United Budget channels is $1800 this year. This budget of $7225 will restore only in part the decreases of recent depression years, but includes support for our four Oklahoma Centers and office activities as well.

It was decided to present Friends service among the Indians as an all-Friends project to independent and united Meetings of Friends in all sections, inviting their special interest and support.

Cooperation with young Friends in a special Indian project for their groups was endorsed most heartily, financial proceeds to make possible the sending out of more young Friends as Home Service volunteers through the A. F. S. C. for summer service in our Oklahoma Mission communities. Emily Parker is presenting this project to young Friends in cooperation with our office—Joseph Silver to be consulted on behalf of young Friends of the Philadelphia area.

It was decided to repeat our "Return of the Buffaloes" next November, with the prospect that many more Friends groups would join in the hunt this year than last.

Other plans approved included personal conferences with all Committee members this year by one or more officers of the Committee; holding of regional group meetings of Committee members in several sections for conference; and appropriation of $25 towards travel expense of a car-load of delegates to next year's annual meeting of our Committee, from some one Yearly Meeting, (or two, if both can be financed within $25) the Yearly Meeting so aided to be chosen by our Executive Committee, with the expectation that a different Yearly Meeting will be chosen each year.

The Indian Committee was especially encouraged this year by evidence of increasing cooperation from young Friends, three being present as members, and two secretaries of young Friends activities attending.

With much appreciation of his long years of service, Marriott C. Morris was released from his position as Recording Secretary of the Committee this year, being succeeded in office by Lawrence E. Lindley. Officers re-elected were Jonathan M. Steere, Chairman; John S. C. Harvey, Vice-Chairman; R. Wilfred Kelsey, Treasurer; and the writer as Executive Secretary.

RUTHANNA M. SIMMS.
Richmond, Indiana.

## FREE SPIRIT

My heart has unfolded its wide, wide wings
And left earth far behind.
At last I have lost the world of things,
Have left the narrow mind
That would crowd my heart into one small room,
When the whole green earth lies there.
O my heart has opened its wide, wide wings
In the deep blue heaven of prayer.

EDITH LOMBARD SQUIRES.
Richmond, Indiana.

# The Messenger of Peace

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# Editorial

## The "Good Neighbor" Has a "Most Embarrassing Moment"

WHAT a revealing "incident" was that which smeared the daily press with bold bad head lines a few weeks ago! Two U. S. army officers, responsible generals high up in the upper brackets of our war specialists, talked not wisely but too well before the House Committee on Military Affairs. Not knowing they were to be quoted, they explained frankly the provisions of a proposed bill for establishing various military air bases. One of the latter was camouflaged in the bill, but the explanation was blandly made that it had reference to an air base near the Canadian border, from which an air attack could be quickly launched against the industrial centers of Canada. Not only this, but our resourceful generals told how from the proposed air bases, it would be possible for the United States to seize English and French maritime and island strongholds in Atlantic and Caribbean waters, when "the situation is sufficiently vital to require it."

This was indeed a sadly jangling note in the swelling chorus led by Uncle Sam as "Good Neighbor"—a chorus emphasizing three thousand miles of unfortified border between this country and Canada during one hundred years of peace. It was doubtless the Good Neighbor's "most embarrassing moment." Quick disavowal of any such purpose or policy was announced by the President, and the Secretary of War declared that neither he nor the Chief of Staff knew anything about it. No, hardly that either. Obviously, that's what they wanted the public to believe, but what Secretary Dern said was that the testimony of the two Army men "had not been submitted" to them. President Roosevelt's ringing repudiation of any such unfriendly policy as that indicated by the distinguished generals, was reassuring in a way, and yet it has not allayed several disquieting reflections.

While the President repudiated the plans of his generals, his hottest denunciation was levelled at the Chairman of the Committee who allowed the testimony to be published. In short, the plans of the generals were off color, but the chief offense was in their being found out. To our mind the Chairman rendered a public service in thus revealing anew the typical military mind.

If these high-ranking Army men, one of whom was Assistant Chief of Staff in charge of war plans, were talking irresponsibly, why were they given the responsibility of representing the government's point of view in the hearing on the bill? If they are not responsible, why are they alowed to commit the government to military policies?

As a matter of fact, it is an open secret that the President has no one but himself to blame for this embarrassing incident, from which he has not issued with too much credit. His Administration represents a most unfortunate dualism in this as in other areas of policy. On the one hand, the State Department, under Secretary Hull, is sincerely and ably trying to advance the President's "Good Neighbor" policy. On the other hand, President Roosevelt allows that policy to be sabotaged by the Army and Navy men, to whom he ever gives an attentive ear. A significant and striking demonstration of this Dr. Jekyll and Mr. Hyde business is found in the fact that at the very time the Army officers were telling of their plans for a "blind" air base near the Canadian border, Under Secretary of State Phillips was dedicating a monument to the century-old treaty whereby the United States-Canada boundary line is unfortified.

Are we in the inevitable toils of our war-preparing agencies—the War and Navy Departments? It would sometimes almost seem so. The fact is, there is an "irrepressible conflict" in governments as at present constituted. We really desire peace, for the most part, yet as long as we look to armies and armaments to provide it, we are working, not toward peace but toward war. In the mind of an army and navy man, every nation, even the most friendly one, becomes a potential enemy. And it's a poor way to deepen friendship by acting, though secretly, as if you expect to go on the war path. As long as we stress government departments for waging war, we are going to be plagued with "incidents" which often become more than merely embarrassing.

## Just What, Pray, Does Connecticut Have to Celebrate?

TALK about "the deadly parallel!" We have rarely seen a neater demonstration of it than that which faced us on opening one of our favorite periodicals the other day. It was on an editorial pace. In one column appeared the announcement that Connecticut is celebrating its tercentenary. Three hundred years ago the great colonizing movement swept into the Connecticut Valley. "In this valley," read the editorial, "and in the present State of Connecticut, there was drafted the first democratic constitution known to man. It dates from 1639. There stood the famous Charter Oak."

Exactly opposite, in the other column, appeared another editorial. It was headed, "Connecticut State College Fascism." Attention was called to what has become widely publicized as one of the most flagrant denials of the democratic spirit which this country has known—and on an American college campus at that. In brief, the Board of

Trustees has issued an edict that "any formal public agitations or formal public discussions on the campus, promoted by individuals on the college staff, or individual students, which reflect upon the college military instruction or training, will subject such individuals to cause for removal."

Comment is almost superfluous. Of all the subjects taught in the College, military training is singled out as sacrosanct. To question or challenge it is treason, subject to expulsion. Free discussion yields to military force. Why rail at a Hitler? In Connecticut we have Fascism beginning with a capital.

Colony and State of the Charter Oak—symbol of inalienable rights jealously preserved! After three hundred years, little Connecticut celebrates but the tradition of a lost heritage.

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# Once More: The "Stupid War"

BY H. C. ENGELBRECHT, Author, "Merchants of Death"

WITH wars and war-scares filling the earth, it is worth while to reflect on some fundamentals of war's beginnings. The historians of World War origins were rather liberal with the word "stupid." Grey was "stupid," and Berchthold was "stupid," and Bethmann-Hollweg was "stupid," and so on through a distressingly long list. The contention of these critics was that a little intelligent foresight might have settled the issues which made for war.

Such wisdom after the event is not to be sneered at, since it is the basis of everything which history "teaches." The trouble is that statesmen pay little attention to the "lessons" of history. The American Civil War, for instance, involved various issues, but it was slavery which supplied the continuing basis and the fanatical hysteria that set off the war. For decades this issue caused incidents and crises, but there was not intelligent foresight enough in the pre-war political leaders to grapple realistically with this problem and remove it as a cause of discord. Every nation in the world freed its slaves without war by a system of compensation, except the United States. The compensation system was proposed here also, but it was not adopted. Again the statesmen were "stupid" and "drifted into war."

It is widely assumed that in every war there are some vital interests at stake and that the intelligent, though selfish, recognition of this truth has motivated wars. As a matter of fact, most wars are far more emotional in origin than that. Nations, no more than individuals, seldom act in the light of clear intellectual persuasion. No doubt certain economic interests stand to gain in every war, but in most cases some rather less important issue gets into the national emotions and the purge of this national nervous disorder is achieved through conflict. In modern wars, the economic losses as a whole have been greater than the gains, even for the victor.

All of this has its importance in the present relations between Japan and the United States. If war should come between these two, the historians will again write about the "stupidity" of the political and military leaders who permitted the nations to "drift into war."

It is useless to deny that there are some economic interests at stake between the two nations. Japanese capitalism and American capitalism are clashing for the Chinese and other markets. The naval race between the two countries is both a result of this rivalry and a source of further friction. But the chief trouble is that these rivalries have gotten into the emotions of both countries. The Japanese Exclusion Act was an insult to Japan and it continues as fertile soil for anti-American agitation. The ruthless Japanese policy in China has made Americans sentimental about the fate of helpless China, and they are ready to go to the aid of the distressed. Yet behind both these emotional irritants is precious little economic interest, particularly if compared with the costs of a war.

Nonetheless, the leaders in both countries do nothing to remove the causes of friction and to examine the situation in the calm, cold light of their larger national interests. In the well-known parlance of boxing, they "lead with their chins," and the United States above all is likely to take a bad economic licking for that very reason.

What economic stake has the United States in China and in Japan? According to C. F. Remer's "Foreign Investments in China," American business investments in that country range somewhere between $150,000,000 and $200,000,000 (1931). This constitutes about 6.3 per cent of the total foreign business investments. Great Britain, Japan, and Russia have far larger stakes in Chiang Kai-shek's domain, their percentage of the total being respectively 38.9, 36.9, and 11.1 per cent. Great Britain, Japan, and France also lead the United States in the holding of Chinese Government obligations. In other words, four other countries have a greater economic stake in China than has the United States.

The trade situation is somewhat similar. Both Japan and Great Britain sell more goods to China (including the returns from the merchant marine). In 1929 United States sales to China amounted to a little more than $124,000,000; in 1933 these exports had shrunk to about $52,000,000. In 1933 the total United States export trade was valued at about $1,675,000,000; that is, Chinese trade accounted for only a little more than 3 per cent of United States exports.

By contrast, the Japanese situation is highly significant. Before the depression, Japan bought 25 to 30 per cent of her foreign goods in the United States. During the depression this has increased somewhat, being 27.7 per cent in 1931, 35.6 per cent in 1932, and 32.3 per cent in 1933. Similarly, the United States has for long been Japan's best customer, taking somewhere between 40 and 45 per cent of Japan's exports before the depression. Since the depression this has decreased to 37 per cent in 1931, 31.6 per cent in 1932, and 26.4 per cent in 1933.

There seems to be a concerted effort by certain industries, seconded by Hearst's news-reel, to raise a barrier against the entry of Japanese goods. The crockery makers are calling for protection, Japanese electric light bulbs have been banned as violating American patent rights, the textile industry has even succeeded in bringing about an official investigation of Japanese competition. And yet the latest trade figures show that Japan is buying twice as much in this country as we are buying from her. It would be far from fantastic, therefore, if American industry started a campaign to "Buy Japanese," merely to even out the balance a bit.

Moreover, it should be remembered that any losses to Japan in the world market are due as much to American action as to Japanese "slave labor." Japan is succeeding in the silver countries partly because of our curious silver policy which makes goods cost too much over here. Japan's inroads in South American trade are due partly to the fear of American imperialism and partly to the stupidity of American business which will not adjust itself to South American conditions.

From a purely commercial point of

view then it is evident, first, that the American economic stake in China at present is very small and that three or four other nations have greater commercial interests there than the United States; second, that our trade relations with Japan are highly important for both countries, and that any interruption or disturbance would cause great damage in both countries.

These economic facts point rather clearly to several political conclusions. If the friction with Japan is over the Open Door in China, that is, trade in China, two or perhaps even three other nations have a larger stake in that country than has the United States. Why then does the United States take the lead in the anti-Japanese agitation? Great Britain, Russia, and possibly France will act when Japan's policy threatens their interests seriously. At present, United States interests in China are a minor matter, hardly equal to a few weeks of war expenditures. And yet relations between the United States and Japan are more strained than those between Great Britain, Russia, France, and Japan. If war should come, both nations will cripple themselves, China will be ruined rather than aided, and the gains will go to a third. There is no evidence that this situation is due to British intrigue. It is simply one of those maneuvers which historians after that "next war" will once more point to as "extremely stupid."

Why should not the United States let those nations which are seriously interested in the Chinese market take the brunt of the conflict diplomatically? If the State Department would do more than that, let it throw the influence and the resources of this country back of those countries or groups which are most likely to check Japan's imperialism. It is no secret that recognition was accorded to Russia partly as a move against Japan. This is not suggesting an alliance between Soviet Russia and the United States. All that would be necessary would be to aid the Russians in their economic reconstruction through loans and technical experts. It would even be wiser to do nothing at all, or to act together with the signatories of the Nine Power pact, rather than be the spear-head of the anti-Japanese bloc.

With easier and more promising ways open, the directors of our foreign policy have chosen the worst, the most dangerous, and the least promising: the threat of war. The naval race is on. Billions of dollars will be spent in building battleships, airplanes, naval bases, fortifications, and in increasing army and navy personnel. Again we will probably find post-war historians pointing to the folly of this move.

We are told that a fleet is not really for fighting purposes, but rather to destroy enemy commerce. The experience of the World War points to that. If this is the case, why not recall what the commercial relations of Japan and the United States are? The United States is Japan's best customer and Japan is one of our best. With the declaration of war, both countries would automatically wipe out a very heavy percentage of their trade, which would bring ruin to large sections of industry in both countries, unless they could be converted into military industries over night. In the case of a Japanese-American war, there would be only *half* a need of a fleet for destroying commerce and if there were, even from the navalist's viewpoint, submarines could do it far better and more disastrously than a battle fleet!

It is interesting to speculate what a war between Japan and the United States would look like. In all probability it would be a repetition of the fight between the elephant and the whale. There would be considerable destruction of commerce, a few outlying posts of each country might be taken by the other, but decisive action of any kind would be extremely unlikely. Above all, the fleets of the two countries would hardly engage in major conflict. Even if one fleet were utterly destroyed, this would not open the way for the other to the mainland of the enemy (perhaps not even to the outlying possessions), due again to submarines and airplanes, not to mention difficulties of enormous distance.

Hence if reason or economic interest dictates our national policy, we are acting rather silly just now over Japan. If we are on a holy crusade against imperialism, let us begin at home and then include Great Britain, France, and Italy in our campaign. Japan can be stopped in a military way by no single nation except perhaps Russia. A consortium of nations (Great Britain, France, Russia, and the United States) might do it as they have done several times previously, but there is no evidence of any willingness just now for such united action.

The present policy of the United States in the Far East is pointing toward a war which would be inconclusive and futile, settling nothing. Such a war would automatically destroy the very considerable foreign commerce of both countries with one another, and in all likelihood make no changes in the Chinese or other markets. The naval race preceding the war would be enormously expensive and burdensome to both; it would increase suspicions on both sides; and there is every indication that the fleets thus built would play only a minor role in the conflict.

An intelligent program of Japanese relations today would require three things: repeal of the Japanese Exclusion Act; recognition that Japan is one of our best customers and that our own political and financial policies are hampering our own foreign trade more than Japan; and finally, withdrawal of the pistol now aimed squarely at Japan's forehead. Let's get the Japanese phobia out of our emotions.

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# God and Security

BY THE REV. R. GUY RAMSAY, M.A., in London *Friend*

THE other night I was reading Dr. Moffatt's translation of the Book of Ezra, when these words simply leapt at me from the printed page. Here, I said, is the crucial problem of the Church's attitude to modern civilization. Here are the very things we are clamouring about, security and protection and guarantees. How are we to face up to the risks of human life? Is there any safe and reliable and trustworthy way through this mad world? Does religion make any difference? Does God count for anything in human life? Does he do anything? Is he part of the stock with which we do our business? Is he a shelter from the stormy blast and our eternal home? Or when we sing that grand old hymn are we just singing about something that has no real meaning? All these thoughts and questions tumbled over one another in rapid succession as I read these words in the Book of Ezra.

*"I was ashamed to ask the king for a guard of cavalry to protect us against the enemy on the road, for we had told the king that God's favour is kind to all who seek Him . . ."*—(EZRA 8:22).

Israel was in captivity in Babylon. Recently the Persians had come into power. The Israelites were under new masters. Religiously the Persians were Zoroastrians. They thought of the principle of goodness as one. There was therefore

a certain affinity between them and the monotheism of the Israelites. Perhaps that was why Cyrus, the Persian king, told the Israelites they could go back to Jerusalem. At any rate, before long some of the exiles prepared for the journey home. They had loudly proclaimed their faith in God. They said God would take care of them. They declared they could trust God. But the road from Babylon to Jerusalem was infested with robbers. Would God be a sufficient protection for the returning Jews? Or would they need soldiers to protect them?

Ezra had given some thought to the problem. But he could not bring himself to ask the king for a squadron of cavalry. He though God would do instead of the soldiers. God would be their protection. So he took the risk with God and without the soldiers, and he got safely to Jerusalem.

I think I know what worldly wisdom would say about such a venture of faith. It would say, the whole idea is ridiculous. It is against human nature. You must deal with the world as it is. God cannot protect you. You must have soldiers for that. God never expects you to take such risks. If you dispense with the soldiers, look at the dreadful trouble you will get into. And with the vehemence of its argument and the cold logic of its reasoning worldly wisdom beats you down into silence.

But—and this is the crux of the problem for our religion—if you need both God and a troop of cavalry for the journey to Jerusalem, does that not really mean that God doesn't count, that he is only an idea that does nothing in human life? And in a real world what is the use of professing faith in God if you don't mean anything by it? Ezra saw quite clearly the point at issue and he decided to do without the cavalry. He refused to tell the king God would protect them and then ask for some soldiers. I think that is the problem we are being called upon to face in our own generation. Shall we keep on talking about our faith in God, and then go on living as if God played not the slightest part in our lives? Or shall we put our faith in God into practice and take risks with him?

I am afraid I have no message to the man who argues about security and guarantees, and has no belief in God at all. I can understand his position perfectly. The man who does not believe in a God who governs the world wants soldiers and guns. I have nothing to say to that man, because we cannot meet upon common ground. But to the man who does believe in God I have this challenge to put. Are we only to talk about our faith in God and then resort to the same methods as the man who has no use for God? Or are we to practise our faith in God? That is the real issue.

I have no arguments with which to meet the man who doesn't believe in God, nor the man who does believe in God, but only as an inoperative idea in the mind. If the argument is to be carried out on the basis of worldly wisdom, then I shall be beaten every time. But as a Christian, the one great fact I can never escape is that God's method is the method of the Cross. Ezra made the journey to Jerusalem without soldiers and Christ made a journey to Jerusalem without soldiers. God took Ezra safely to his journey's end, but Christ had to die upon a cross. Both men were carrying forward the plans of God. Both trusted the protection of God. But in the case of Ezra the protection seemed to be granted, and in the case of Christ it seemed to be withdrawn. "My God, why hast thou forsaken me?" Yet God's greatest work was done, God's greatest success achieved, because Christ died upon a Cross. Just because Christ did without the soldiers and risked the penalty of his trust in God, this world has reaped its richest harvest. As a matter of fact, the soldiers killed Christ. But in God's world the last word is not spoken when the sword is dripping with your victim's blood. In God's world the last word is this:

"From the ground there blossoms red
Life that shall endless be."

There are not many Ezras among the statesmen today, and perhaps not many people who would be prepared to go with them if they risked the journey of life with God. Many people regard the method of the Cross as a good way of getting to heaven at last, but they scarcely think it is a safe method for getting through the journey of life. That is where the majority of people stand.

It is useless to live in a fool's paradise. It is far better that we should state the truth to ourselves quite bluntly so that we may know just where we are. There does not seem to be the remotest chance of the nations of the world living together on the strength of their faith in God. The fact is God counts for little more than a theory in international life. The nations look in another direction for a security and a safeguard. They are not prepared to risk God without the big battalions.

There is little chance of any one nation taking a lead in this matter and risking something for its faith in God. For there is not a nation anywhere in the world in which the majority of the people allow God a place of genuine activity in the affairs of human life. Every nation prefers other machinery on which it depends. When you read the fifty-third chapter of Isaiah, remember that Isaiah wanted his nation to be like the suffering servant of God. But no nation ever came up to the ideal. The ideal had to wait for its fulfilment till Christ came. It is just the same today. There is not a single great nation which really believes in God as the protector of national life. If there was, it would be interesting to speculate what would happen in the world's life when a great people took the way of the suffering servant of God, and dispensed with the other forms of protection in which the majority of people so vehemently believe. If Christ from his Cross released such a redemptive power in the world's life, what could God do if a nation chose the way of the Cross?

I wish one could say there was some chance of the Church putting God to the test in the practical affairs of life. But even that seems a remote possibility. It may be that our experience of God is so weak and feeble that we must depend upon other guarantees. But it is rather a tragic situation. Here is a distracted and disturbed world clamouring for its securities and guarantees, and the Church has no lead to give. For the most part the Church in every land just meekly follows the prevalent national policy. And when you think of the faith in God which the Church professes, the situation is rather a pathetic one. If it had to be a choice between a guard of cavalry and the protection of God you would simply divide the Church. Yet we sing, "Be Thou our guard while troubles last and our eternal home." What do we mean by it? What is this guardianship of God? Is it a theory set to lovely music? Or is it a fact which we live?

The older one grows, the more he comes back to the position of the great Old Testament prophets, pinning his faith to a faithful remnant. In a world that is mad in its quest after securities

## WAR'S REACTION

War is destruction on a mammoth scale,
Expression of the passion to tear down,
En masse; and thereby, men have sought renown,
Despite disease and death that hound their trail.
When nations join their forces to assail
Those whom they hope to crush—white, black, or brown,
Because of jealous hate—they frown
Upon advances made; they fight and fail.

Rough hands destroy what gentler hands have built;
A moment—and the work of years is spoiled;
A selfish group would exercise control,
Regardless of men's blood that may be spilt;
But those who fight will find their purpose foiled,
Engulfed in ugliness that sears the soul.

Richmond, Indiana. J. R. W.

you have just to look for the vindication of God's guardianship in the daring and adventurous living of individuals, in the lives of men and women who are prepared to risk life with God.

What would God's protection mean for you if you risked life with him? I cannot tell you that. It may be you would have to take the way of suffering. It may be that worldly wisdom looking upon your life would say there was no protection there at all. But even if you appeared to go under, that would not be the end of the story in the economy of God. Jesus died upon a Cross, but the Cross was not the end of Jesus. There came the Resurrection and Pentecost and nineteen centuries of Christianity. God has a way of taking up the life the world calls a failure and using it for the release of spiritual powers that make human life different.

It is when you see the Christian life as a real adventure, a risk with God, that you get a thrill out of it. The man who serves a theoretical God who counts for nothing in daily life, knows nothing about the religion of Jesus who for the joy set before him endured the Cross and despised the shame.

What is your religion like? How many risks do you take with God? Do you tell people about your trust in God? Do you sing about the protection of God and then get your guard of cavalry round about you? Or do you really live out your faith?

I cannot get this picture of Ezra out of my mind. I believe he brings to those of us who call ourselves Christians the supreme challenge of our generation. "I was ashamed to ask the king for a guard of cavalry, for we had told him God was our guard."

# The Outlook for Peace

BY BERTRAM PICKARD

*On May 7, Bertram Pickard, Head of the Friends Centre in Geneva, arrived in the United States for service among American Friends, and at the Institutes of International Relations. His first meeting with Friends was on May 8, when, at a luncheon meeting in Philadelphia, he gave a talk on the above subject of which the following is a brief resume:*

ARTHUR HENDERSON said recently that war in Europe is neither imminent nor inevitable. There is a great difference between the situation now and in 1914. Then, no one believed war possible; now, we know only too well it is possible; but, also, what we didn't know then, how catastrophic it is. The vast majority of European people, including statesmen, would like to avoid it, and a host of people are now thinking about how it may be avoided.

The immediate situation looks bad, as it has for some time. A hopeful factor is that Europe today is not divided into two approximately equal camps of power. Germany is more isolated, morally and politically, today than at any time since the war. Though war is not imminent, we should not be unduly optimistic. The race for armaments has already begun. Can we stop it? There are five points in a constructive program, all of which are necessary in varying degrees if we are going to make sure that war will not come.

1. Equality of rights. We cannot go on dividing nations into first and second class powers, some with more rights than others. For example, the present situation in Germany is largely the result of this attempt to hold a country down as inferior, as second-class.

2. Peaceful settlement. If war is to be eliminated, we must create adequate pacific machinery for settling disputes.

3. Peaceful change. We must also find ways of changing the *status quo*: e.g., frontiers, distribution of economic opportunities, etc., when there is a deadlock between nations, by unbiased, third-party judgment. There is too little willingness on the part of those who have, to make concessions to those who have not. The world today is divided into the successful and the unsuccessful.

4. Disarmament to a level consistent with domestic security.

5. Collective responsibility for restraining aggressive and illegal action. Disarmament is only one aspect of the whole fight for peace. We must organize peace in a manner that will promote a sense of common security. This implies the gradual transfer of power, as has been the case in domestic jurisdiction from the litigants to the law. This presents a tremendous problem for pacifists.

What is the Quaker contribution? We have two big planks in a Quaker platform. The first is to work for change in human nature: i.e., for a realization of what human nature potentially is, and might become. This is the struggle of pacifism. We must begin through each one's disciplining his own life; and so, by influencing the lives of those he touches directly and indirectly. The emotions fear, anger, and hatred need to be brought under control. Whether one is a pacifist or not will reveal itself in his own life. Reactions to others in difficult situations are the acid test.

Our second plan is to cooperate politically in changing human behavior. Nations under modern conditions must agree about rules of the road in their behavior with one another. We must create the habits of peace. This is where our Quaker Service comes in. To do this, one must get side by side with people of other nations.

The establishment of approximate law and order among nations means giving up the right of judgment in one's own cause. People want peace—but more than that, they seek defense and what they claim as justice for their own nations. Both defense and justice must be organized collectively or there can be neither security nor justice.

Friends are citizens as well as Quakers. Therefore, we are involved in this network of political situations which permit no simple choice between good and evil. Good will is indispensable but it is not enough—we need knowledge and judgment. Quaker Centres are places through which Friends can equip themselves with knowledge to make these decisions, as well as places where the Quaker spiritual contribution can be brought to bear upon persons and situations.

We all say we want peace. But peace, like the pearl of great price, will cost something. Are we ready to pay the price?

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# "It's the Life"—in Luxemburg!

BY AN UNNAMED CORRESPONDENT

INVADED during the World War, surrounded today by nations armed to the teeth, little Luxemburg, it might be imagined, lives in terror, maintaining her integrity by bristling armaments, suffering with all other countries the effects of the last conflict, groaning with debt and the cost of heavy preparedness budgets.

If that is what you may have thought, turn your mind inside out and consider the facts; for these are exactly the reverse. How'd you like to live in Luxemburg? Its not so bad. In fact, it's rather marvellous.

Hidden away in the corner among France, Germany, and Belgium, lies the last Grand Duchy to survive the vicissitudes of European history. With its 999 square miles and its population of 300,000, Luxemburg is, however, remarkable in the economic realm for its iron industry. Would you believe it? In steel production, tiny Luxemburg stands sixth among all the countries of the world. The international steel trust was founded here, and here has its headquarters.

Of course the country has been touched in some measures by the world-wide depression, but much less so than its neighbors. In comparison with Germany, France and Belgium, Luxemburg is still experiencing relative prosperity. The cost of living is lower, the average income is higher, than across the boundary lines. Unemployment is much less troublesome. Taxation has been kept within reasonable limits, the government's budget is well balanced, without being compelled to use some of the doubtful methods used elsewhere.

One of the chief reasons for Luxemburg's welfare is this: she has neither to pay for the losses of the last war nor for preparations looking toward the next. It has recently been shown that out of the French budget, for example, one-third is needed to pay in some way or other for the last war (military pensions, support of widows and orphans, and so on); one-third is required for the army, navy, air force, and the military education of youth; leaving one-third for all peaceable activities. For other great powers, the situation is not much different. But the country of Her Royal Highness the Grand Duchess Charlotte shows more wisdom and common sense.

There was a time when the City of Luxemburg, capital of the Duchy, was the strongest fortress of the European Continent. Until 1866, the Grand Duchy belonged to the Germanic Confederation, and its capital was a Confederate strong-

*This choice and revealing article comes to us through the Nofrontier News Service from a special correspondent recently added to its staff. "He is a scholar, traveller, linguist, and trained observer," we are informed, "whose attainments few newspapers could possibly command. Conditions compel him to remain anonymous." On reading this story, readers will join us we are sure in hoping for more and similarly illuminating articles from this special correspondent.*

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hold, Prussia being responsible for its military occupation. The result of this occupation was a deep aversion to militarism as well as to the Prussians. When in 1866 the Confederation was dissolved, the little country refused to join the new North German Confederation which was formed under Prussion leadership. By the Treaty of London (May 11, 1867) the perpetual self-government and neutrality of Luxemburg was guaranteed. The fortifications, the solid strength of which had been admired by Goethe, were dismantled.

Today the ruins of these former defenses are exploited as harmless tourist attractions. You may see the place where, in the Middle Ages, in a powerful castle, several German Emperors and Kings of Bohemia were born. You may walk through the endless passages and galleries of underground Luxemburg, built centuries ago by the most famous fortress builders of Burgundy and Spain, Austria and France.

Nevertheless, since this voluntary disarmament, the Luxemburgers have been the most anti-militaristic people of Europe. The country was before the war a favorite refuge for deserters from the surrounding countries, particularly from Germany.

In 1914, Germany broke the laws of neutrality and occupied Luxemburg. The Kaiser himself stayed there for a time. The young Grand Duchess, just 20 years old, refused to see him, and the government issued a proclamation of strong protest. But unlike Belgium, Luxemburg did not resort to armed resistance. Therefore the country did not suffer very much through the war.

By the Treaty of Versailles, the disarmament clauses of the neutrality treaty of 1867 were cancelled, so that Luxemburg is entitled to arm and rebuild its fortifications. But the Grand Duchy obstinately refuses to make use of that undesirable gift. Luxemburg has often been urged by French and Belgium military authorities to look after its national defense and not remain open to a new German invasion. The answer of the Luxemburgers has always been plain: Why should we waste our money on armaments and fortifications? Our country is too small to resist any attack. Our national defense depends entirely upon the maintenance of peace. We do our best to keep on terms of friendship with all our neighbors. But we will not support or follow the military aspirations of any of them!

Does this mean that Luxemburgers are a servile people? Quite the reverse! Its population of 300,000 includes 50,000 foreigners, half of whom are Germans. Many of these are Nazis and try to spread Hitlerite doctrines, but they have had small success. A Nazi organization started two years ago hasn't even twenty members. A young Fascist movement did scarcely any better. The recent communal elections returned in almost all cases the old anti-Fascist parties and candidates. Only lately, the German Legation tried to make the Luxemburg government persecute a Labor editor, who was accused of "insulting" Hitler, by taking away his immunity as a member of parliament; the demand was unanimously rejected.

Do not think, though, that Luxemburg has no army! Its so-called Company of Volunteers counts 176 soldiers. They are needed to supply guards for government buildings and palaces of the Grand Duchess, and to parade on national festivals and receptions for foreign diplomats. The Company's band is famous outside and inside the country. People tell numerous jokes about the two cannon which the army is supposed, somewhere, to possess. But we have just heard, through the press, of a new step toward "rearmament": five new horses have been bought for the cavalry. The Commander of the army went personally to Holland to look for good ones.

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Which is the greater wealth for the nation to possess, happy, healthy, intelligent children, or death-dealing instruments? A world of neighbors grateful to us for our example of peace and our leadership in finding a solution for conflicts, or a world of enemies fearing us and encouraged by our example of recourse to arms? Surely there can be but one answer. If the wealth we want is the wealth we see in our children, can we refuse to give them the best we have? Dare we continue to rob the schools in order to build bombing planes, and to rob the children in order to bring battleships up to date?—HAROLD E. B. SPEIGHT.

# The Forgotten Woman Lives in Japan

BY DOROTHY WALTON BINDER

*Dorothy Walton Binder is an experienced journalist and world traveller, well equipped for sociological observation. With her husband, Carroll Binder, of the "Chicago Daily News," she has recently visited the Orient and made extensive surveys of Japanese, Chinese and Manchurian conditions. Both the Binders are "veterans" of Friends reconstruction and relief work in Europe.*

EIGHTY years ago Commodore Perry reopened the doors of Japan to the West. Sixty years have passed since the young Emperor Meiji began his reconstruction of Japanese society on western models. Today the visitor from the United States is impressed and perhaps flattered by the resemblance of Tokyo to an American city. Its architecture is completely westernized, its transportation system is as modern as New York's, with elevated, subways, electric trains, busses and countless taxis. Rickshas have practically disappeared. Men, school children, and some women wear European clothes. Shopping has been simplified by beautifully organized department stores, and five and tens. Factories, movies, newspaper plants, radio programs, athletics, and a thousand other things common to our machine age are copied after European and American models. On the surface the Japanese are fast becoming "just like us."

But though Japan may have transformed its business and industrial life to compete economically with our own, under the surface the new civilization has scarcely touched many elements of the traditional Japan. The position of women, for example, has been but slightly affected by western impact. The state-protected Shinto religion, (ancestor worship) and the extreme prestige of the military caste with its extra-constitutional powers, are other elements of Japanese life which have been sheltered from the new ideas. These last I shall not discuss. The status of the Japanese woman, however, whose life in spite of industrialization appears to have changed but little in the past 800 years, intrigues the American woman. Suddenly, she feels extremely self-conscious of her own independence and liberties. How can this ancient role be compatible with modern western ways?

Much has been written interpreting Japanese women to the westerner. From these books may be learned the details of the careful education and training which, since the coming of the military age in 1200 A.D., have made the Japanese woman what she has been ever since. Her status was that of an inferior to a superior and she was early imbued with a servant psychology. All self-assertion was repressed. Self-sacrifice, and self-effacement were virtues that went hand in hand. Her chief function was to produce soldiers, and her chance of success as a woman lay in motherhood. When she was married she became the handmaiden of her husband even as she had served in that capacity in her own family. The desires of young people had nothing to do with mating. This was a matter settled entirely by the family. Love and romance as we understand it had no place in marriage, although affection, kindliness, gentleness and sympathy certainly did. In the old days a wife could be divorced if her husband became too much attached to her. His first duty also was to his *larger* family and to the State, not to his wife. She had no rights to her children, who belonged always to the husband's family. A couple unfortunate enough to fall in love with each other frequently committed double suicide, believing that the next world would smile upon their romance as this one had not.

The geisha system grew up to supplement the rigid relationship between husband and wife. Geisha girls were trained from childhood to entertain men. They were not necessarily prostitutes. Geishas were sold into their profession, and still are, for the accommodation of men. They are resented in many quarters today, and wives, perhaps influenced by western movies, find themselves torn with jealousy of geisha rivals, a sentiment not countenanced by the ancient training of self-sacrifice.

Japan is still very much a man's world. My first impression in driving from Yokohama to Tokyo over a wide modern thoroughfare was of the enormous number of bicycles threading their perilous way between taxis and trams. But all the riders were men. Women's bicycles were not even made. I was further astonished to see babies still being carried almost exclusively on women's and little girls' backs, sometimes even on little boys' backs. I had taken for granted that a westernized government and a government particularly interested in developing healthy soldiers would have abolished this ancient custom. A prominent industrialist of the older generation challenged my inquiry as to whether the government was discouraging this practice. "You westerners have an entirely wrong idea of this custom," he declared. "It is a good way to carry babies and it doesn't hurt them any." Younger Japanese admitted that babies suffered from having their legs strapped when the bones were still pliable, thus causing bow legs, and deplored the custom that forced infants to bob up and down while their sisters played hopscotch, or to have the hot sun beat into their eyes while their mothers did errands. Perambulators do exist in Japan but the poor are unable to afford them and the better-to-do find it cheaper to let the nurse carry the baby on her back.

Socially, husbands are seldom accompanied by their wives except in cases where they have travelled or had diplomatic or business posts abroad. The man always seats himself first, is served first, and in public conveyances pays no attention to a woman standing. He treats her as what she is to him—an inferior. One finds the woman of the upper classes charming and sweet and always thoughtful of one's comfort, but almost always devoid of any outward personality. Those who have lived abroad are different but several of them told me how difficult it was for them to readjust themselves to what was expected of them in Japan. Their children found it even harder. The extreme nationalism now prevailing everywhere, permeating particularly the schools, frowns on children "corrupted" by European influences. They no longer conform to the ideal pattern. A kimona-clad young woman who acted as guide to a party touring Japan, and who was responsible for many details relating to baggage, taxis, and getting her charges to places on time, was a constant source of wonderment to an otherwise liberal minded compatriot. "I can't understand it. I can't understand it," he kept repeating. "She is so aggressive. Japanese women are not aggressive." And yet she was expected to fill a job which after all required considerable aggressiveness.

More men and children, especially in urban communities, have taken to European dress than women. The kimona is aesthetically a beautiful as well as a very becoming garment. Against the background of the soft greys of unpainted houses, it is the most colorful thing in Japan. The foreigner envies the artistically blended colors and beautiful designs in the Japanese woman's dress until she pictures herself trying to wear it as a practical garment. No one is more critical of the kimona than the Japanese working woman herself. Its long sleeves and skirt are awkward, while the obi, or stiff brocade sash, is cumbersome and binding. The Japanese

Red Cross has recently pronounced against the obi from a health point of view, claiming that as it is now worn it is constricting and produces flat chests. Factory girls, office girls and city school teachers have adopted European clothes for practical purposes. The waitresses and maids in hotels and tea houses, however, are still uniformed in kimonas. To see them padding about noiselessly in their tiny sandals, charming to look upon, gentle and courteous as they oversee one's needs, makes one hope that the aestheticism of old Japan may somehow be inculcated into the new. For European clothes as modelled in Japan are badly made of cheap material and almost universally unbecoming. An unemployed Paul Poiret would do the world a good turn by designing a distinctive and colorful costume for the Japanese working woman, to be made from their own beautiful textiles.

It is almost unbelievable that the thousands of women and girls who pour into offices and factories daily are so little touched by being thrust from medievalism into the hurly burly of modern industrialism. There are, according to Japanese employment bureau statistics, 1,000,000 women working in Japan today outside their homes. This does not account for the thousands of women working in their own fields. A rapidly industrialized Japan found it expedient to use female labor in order to compete with foreign markets. But factory life and a little schooling have not emancipated these women from ancient usages. Women are paid only about half the wages paid to men. They are used predominatedly in the textile industry and in localities which draw labor from the surrounding countryside. Dormitories are provided for girls. Factory girls in a certain silk mill in Tokyo are paid 80 sen (24 cents) a day. The working day usually lasts ten hours and there are two holidays a month. Sunday in Japan is not usually a holiday except in certain banks and offices. Girls in a large porcelain factory in Nagoya, received an average of 50 sen a day. This would be about 15 cents at present exchange. In slack seasons the women are the first to be laid off. Young girls from 16 to 25 form the largest percentage of Japan's working women. These girls have not the economic independence that the American working girl has. For it is the parents who most often make the contract between employers and their daughters. Young country girls sent into domestic service are usually chaperoned to their job by parents who are concerned as to the training their daughter will receive in "nice ways" which will serve her later in marriage. Paternalistic department store owners frequently give continuation school courses to their girl employees, not in how to live on their salaries but in flower arrangement and tea ceremony, two arts a Japanese woman should know.

The Japanese employer does not expect his girl workers to be with him more than six or seven years. They are expected to marry soon after they turn twenty-four. For their real career is marriage and their real function is to produce children.

Politically, women have no rights. It was not until 1922 that they were allowed even to attend political meetings. A struggling woman suffrage organization felt, just before the Manchurian incident, that after having succeeded in getting a suffrage bill through the House of Representatives it stood a good chance of convincing the House of Peers that suffrage for women would benefit Japan. But since the Incident, reaction has permeated government circles and the question of political liberty is unpopular. The organization's leader is pessimistic as to whether ten more years will find Japanese women enfranchised. While propaganda is unpopular, these women are demonstrating in such homely problems as garbage disposal their potential civic usefulness to their country.

This is the broad picture of the status of women in Japan today. It is bound up and a part of ancient traditions which include a national religion and a militarized government. Yet in a small way western ideas regarding women are commencing to penetrate, particularly in intellectual circles. In little groups the intellectual leaders of Japan are beginning to change the concept of a Japanese woman towards herself. The change comes faster among student groups, sometimes too fast. The Japanese "flapper" frequenting night clubs, dancing, smoking and drinking in masculine society, horrifies and frightens sober minds who picture westernization having this effect on all their youth. A paternalistic government recently issued an edict prohibiting men and women students from entering cafes and tea houses after 6:30 p. m.

Both industrialization and education are having their effect in changing social relationships. Young people are beginning to choose their own mates and set up their homes apart from their parents. Women, especially in intellectual matters, are beginning to share the opportunities of men. Three medical colleges in Tokyo train women doctors. Many women prepare to be teachers and social workers. An enlightened Japanese said to me that he believed that the progress of a nation was measured by the amount of liberty its women possessed. If this is true, and if Japan is to become completely westernized, then it must needs sacrifice its most aesthetic creation for a creature more adapted to a modern world, less charming perhaps but not less useful.

Chicago, Illinois.

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## OF DOGS AND OF NATIONS

By CAMILLA JANE HEWSON

Dogs are my hobby. Whenever I meet a dog I try to make friends with him. During my twelve short years I have known many dogs of all breeds and caliber. One of my best pals is my own puppy, just eight months old. I *try*, however, not to let this prejudice me against other dogs. On my way to and from school, I pass the homes of several of my canine friends. For instance, if I go up the little, winding street, I come to the comfortable home of "White Thorn," a blooded white collie. He stands chest high but is very gentle and well trained. He shakes hands, and obediently "stays there" when I must be going on. If I walk up the broad, straight boulevard, I go by the homes of two more of my "pets." First there is "Pat," a little Pekinese. I learned his name from the sign on his kennel which reads, "Pat's Joint, N.R.A." He is reddish brown with a tiny stub nose, floppy ears and a tail like a cat's. He seems to be very fond of me and always barks sadly when I start away. My second acquaintance of the boulevard is a fox terrier. He is three colors and very friendly. However, he has a bad habit of chasing cars and I'm always afraid for him.

I often think, as I cultivate these friendships with the thoroughbred and the mongrel, of the world friendship situation of today. A dog that I have treated kindly and with interest has never yet snapped or growled at me. Why isn't this true of nations? Is it that we all are too anxious to benefit ourselves rather than use a few of our precious moments to be friendly to the other fellow? Thinking people now are trying to solve these problems of world relations. If a little bit of friendship can accomplish so much for even the so-called dumb animals, what might it not do for those who have a more highly developed reasoning power?

America, or rather the United States, has long spurned the League of Nations. She has turned down the World Court. These actions indicate that we are isolating ourselves, hiding in our kennels or looking with suspicion on passers-by who might dig up the cherished bones in our back yards. Let us strive to accomplish something in the way of friendships greater than ever before achieved so that we will have in the other nations of the world, friends, who will not snap at us or fear us, but will bark with regret when we start to leave them.

Des Moines, Iowa.

# OUR YOUNG FRIENDS

## Their Plans and Purposes

S. EMILY PARKER, Executive Secretary of the Board of Young Friends Activities

### THE B. Y. F. A. 1935 PROJECT

The Board of Young Friends Activities is concerned that Young Friends begin carefully and seriously to evaluate all of the work of the Society of Friends, that they may understand it as the expression of the thought and life of Friends—all Friends, rather than the work alone of one special committee or board. If this is to be done it means that Young Friends must be more informed of the various activities. Therefore the B. Y. F. A. hopes to open up channels for such study and work.

The first opportunity has come. Way has opened for the B. Y. F. A. to cooperate with the American Friends Service Committee in offering to two Young Friends (to be chosen) a year's internship with the Service Committee, working under its direction and supervision in the office and in the various fields of its activity. It is hoped that a large part of the time may be spent in the Foreign Centers—Geneva, Paris, Vienna, and Berlin.

These two Young Friends are to be *your* representatives. They will share as much and with as many Young Friends groups as possible. From their first-hand knowledge and experience in this work, we hope to awaken great interest and concern among Young Friends in a work that so expresses the Friendly spirit.

But—this is not a project for two Young Friends only. We want the interest of all. Therefore we have prepared a play, "The Magic Star," which in its various episodes portrays the work of the Service Committee. We hope it will be given in a great many local meetings. At the time of its presentation we should like to have a free-will offering taken, turned in to the Yearly Meeting Superintendent of Young Friends Activities, who will, in turn, send it to us as your share in helping to finance this project. We do need these contributions, but we are still more concerned that many Young Friends work on the play. It does not give a complete picture of the work being done, but we hope it will be sufficiently suggestive to stimulate interest.

The play may be secured by writing the B. Y. F. A. office, 101 South Eighth Street, Richmond. A charge of fifteen cents is made to cover cost of printing and postage. Send for your copy today.

Soon the list of candidates for the Interneship will be published. Each Yearly Meeting is to have two representatives as candidates.

### ATTENTION ENDEAVORERS!

Young Friends planning to attend the thirty-fifth International Christian Endeavor Convention in Philadelphia, July 2-7, are informed of the fact that Wednesday, July 3, will be devoted to denominational interests. We are therefore planning a special get-together for Young Friends, including a Fellowship Dinner with Philadelphia Young Friends, when the plan is to have two people speak, one to present the special concerns and interests of Friends, and the other to point out our relationship to all youth groups and our share in the program of Christian Youth Building a New World. A tour is also being arranged to points of special interest to Young Friends, including Friends Meeting-houses, Colleges, the American Friends Service Committee, and Pendle Hill.

We earnestly desire that all Young Friends who expect to attend the C. E. Convention will plan to share in the special Friendly features. Further details will be announced later. Those who expect to attend are urged to notify the Executive Secretary at the earliest date possible.

### THE LARGER FELLOWSHIP

From Austria comes this second letter to Young Friends:

Dear Friends:

The Young Friends of Vienna, or rather those who are the young group in connection with the Friends group in Vienna, send you greetings and warm wishes.

We have received letters from different countries of the world and we realize with deep gratitude that we are one with the stream of friendliness and good will and spiritual seeking which pervades the various groups of Friends and especially Young Friends everywhere.

We suppose you know our special difficulty. We are not, as you are, Friends by birth and tradition. Most of us in the young group are not "Friends" yet, but try to understand what it means to be a Friend. We have come together as a group for about a year and a half now, and have above all tried to clear our minds from intolerance and fears and tried to reach a positive attitude to the life of the spirit. Most people in our group come from free-thinking circles. We have read and spoken through the Book of Discipline, and have tried to understand the Quaker ways of thinking and living by reading and discussion. The need all around us and within ourselves has broken up all easy-going beliefs. In seeking together for that which could give us a grip on life we have become friends with each other, and we hope to realize more and more the presence of God in our lives and to live more in "that which is eternal."

We have not yet been able to do much practical work together. We hope that we shall be able to take poor children out on Sundays this Spring and to give them some joy and friendship in this way. Before Christmas we made some toys for poor children, but they could not be compared in beauty and number with the wonderful toys which the Young Friends group in Berlin has made for our poor children in Vienna, thus showing their deep unity with us here, for which we cannot thank them enough.

We hope that many of you Friends from other countries will come to visit us and live with us. You may be assured of a friendly welcome! And our country, we hope, will welcome you with music, peace, and beautiful scenery! Do you not want to come?

With warm friendly greetings, to Young Friends, for the Vienna Youth Group of the Vienna Friends Group,

Signed, Marie Luise Moll, Clerk,
Rudi Boeck, Assistant Clerk,
(and personally signed by eleven others.)

### BETTER WORSHIP SERVICES

Does your young people's group need to improve its devotional service? Does your group sing hymns that really help to deepen the spiritual life, or does someone simply say, "Let's sing the first and last verse of No. 266"? If we sing as an act of worship, let's choose those hymns that will really express worship. There are many beautiful hymns and poems set to music, which will inspire every group that makes careful selection.

There are two books which will help you in planning worship services: one, "The New Hymnal for American Youth," with a collection of great hymns and many fine services of worship in the back of the book; second, "The Quest for God Through Worship," compiled and edited by Philip Henry Lotz. This latter book contains fifty-two services of worship including a wide and carefully chosen selection of Scripture, poems, hymns and songs, responsive readings, and meditations. Both of these books may be had by writing the B. Y. F. A. or ordered directly from the Friends Book and Supply House.

If we believe that these Young Friends meetings through our devotional and worship services may be a great experience, let's do them in a great way!

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It is not in life's chances, but its choices, that happiness comes into the heart of the individual.

# OUTSIDE THE OFFICIAL PROCEEDINGS

## Mrs. Roosevelt, Elizabeth Marsh, et al Figure in a Week of Friendly Fellowship

The Executive Secretary of Friends Committee on Indian Affairs was escorted to the Annual Meeting in Philadelphia this year (reported in other columns) by three young Friends who proved themselves quite equal to contributing supplementary inspiration. Our party from Richmond included Edna Wetherald, who might be termed specialist in accounts for the Five Years Meeting, who loaned her car for the trip, S. Emily Parker, Secretary of Young Friends Activities, Elizabeth Peacock, and the writer. At Dayton we were joined by Douglas L. Parker, returned missionary from Mexico, scarcely out of the "Young Friends" class himself, whose experience among Mexicans has fanned his interest in their Indian cousins north of the Rio Grande.

The trip to Philadelphia was comparatively uneventful since we failed to find David and Olive Day at home when we telephoned from Greensburg, Pennsylvania, hoping for a glimpse of their much-lauded homestead, said to be one of the most attractive. Impromptu "panel discussions" on the back seat however, as well as Mexican ballads sung in Douglas Parker's musical Spanish, a mechanical canary at Bedford which surprised even our much-travelled Young Friends Secretary by bursting into song at her approach, inspiring poems which Emily seemed able to repeat without limit, and the marvelous beauty of pink and white dogwood, azaleas, and other spring flowers as we approached Philadelphia, all provided stimulating preparation for the hard thinking of the sessions ahead.

For the week-end following Committee meetings, our Richmond group scattered, only the writer finding it possible, between other appointments, to accept an invitation from Anna Elkinton and Lilly Pickett to join in a very jolly garden party in honor of Elizabeth Marsh. The combination of sunshine, a lovely garden, and the very congenial friends who gathered there was one of life's happy experiences which do not come often enough, and we reveled in it. The combination also of Elkintons and Picketts, from East and West, as hosts and hostesses, with Elizabeth of Nebraska, as Guest of Honor, and with Homer and Edna Morris, Vern Conover and his mother, Eleanor Wildman and other Westerners hobnobbing along garden paths with Waltons, Pennells, Eves and dozens of other splendid Philadelphians, was, as harbinger of the joys of an All-Friends Fellowship, a mighty good appetizer! Perhaps that was why we pursued the possibilities of that fellowship and prospects for the Friends World Conference in 1937 with such zest as table talk, while we enjoyed our delicious supper trays among the flowers. The gay Maypole discovered in the Pickett living-room later, each streamer anchored to a beautiful gift for Elizabeth's new home-to-be, and the friendly inquisition imposed upon her about her Daniel, to which she responded valiantly with a thrilling love story, crowned fittingly a very happy party.

After strenuous Committee sessions and the excitement of showering a bride-to-be, two restful nights sandwiching a beautiful relaxing Sunday spent with cousins, Leonidas and Esther Dodson, on the edge of Swarthmore, seemed just right. Attending Meeting at Westtown in the morning was as always an inspiration, and our afternoon of visiting on the Dodson lawn, ending with a stroll over Swarthmore College campus, along the creek in the ravine and up the terraced, tulip-bordered approach to Swarthmore Meetinghouse, filled a day of true rest.

Monday morning brought anticipated and much enjoyed though brief visits with Sue C. Yerkes, Editor of *Friends Intelligencer* and with Thomas Kennedy Secretary for the Advancement Committee of Race Street Yearly Meeting; also a satisfying, friend to friend, two hour visit with Elizabeth Marsh over the lunch table.

Starting from 20 South Twelfth Street on Monday afternoon, with brief stops at Swarthmore, Westtown and West Grove, the last named being the home of Edna Wetherald's sister and brother-in-law, Gertrude and Howard Wickersham, we turned homeward via Baltimore, where we met with local Indian Committee members and others at Homewood Meetinghouse Monday evening, afterwards scattering for brief over-night visits with Bertha and Luella King, Bruce and Hannah Hadley, Lawrence and Esther Peacock, Eugenia Parker, Douglas Parker's aunt, and his brother Irving Parker, recently returned from China.

Our Tuesday's travel was timed so as to bring us to Shadyside and Bellaire, Ohio, in time to pay our respects to Stanley and Marie Hamilton's eleven-days-old son, and join in celebration of the Closing Exercises of the People's University, created under the Hamilton's leadership as a new Home Service project sponsored by the American Friends Service Committee. The People's University was entertaining as the honored guest speaker that evening, Mrs. Franklin D. Roosevelt, who had come from Washington, escorted by Clarence E. Pickett and others, especially for this occasion. Although rather shocked to be sitting down to dinner with Mrs. Roosevelt without opportunity even to wash our faces, after the long day's drive, we were soon comforted to find how lost we were in the crowd, although not so lost that our former Richmond friends, Perry, Mary and Edith Wilson did not find us, and later Clarence Pickett also, signalled us across the crowd. We had heard of Mrs. Roosevelt's travels here and there across the country but had not expected to meet her on an Indian trail! Her speech that evening was thoroughly worthy of a great national leader, inspiring, thoughtful, practical and splendidly adapted to its purpose.

The evening held still another surprise for us when we found ourselves, under friendly compulsion, driving north instead of west, to be guests for the night, all five of us, of the Perry Wilson family in their home at Steubenville. Hospitality that will take in five, literally at the eleventh hour, and make everybody comfortable and happy on such short notice, deserves notation by the Fellowship Committee—and the Wilsons even hinted they would be glad to have Friends come oftener by the way of Steubenville! Billy, Ruth, and five-year-old Etta-May were all there and we were sorry to have to hurry away next morning right after breakfast.

One more brief stop at Wilmington, Ohio, where we left Douglas Parker and had a glimpse of Helen Carey, and we were back in Richmond, at home once more, enriched by eight days of helpful, stimulating fellowship.

RUTHANNA M. SIMMS.

# ANNUAL SESSION SUMMER SCHOOL OF MISSIONS

The thirty-first annual session of the Winona Summer School of Missions (interdenominational) will be held at Winona Lake, Indiana, June 26 through July 2, 1935. It is for women and young women. This year a carefully selected faculty will conduct classes in the home and foreign text-books and on the Bible. The International School of Religious Education recognizes the School and gives credit in certain classes. The Young Women's Department offers a varied program of Bible Study dramatics, missionary text-book material and ample opportunity for recreation, inspiration and spiritual growth. The Children's Department is a new venture but under the capable leadership we have this year it promises to be an outstanding feature of the School.

For further information, write Charlotte E. Vickers, 313 Wisconsin Avenue, Oak Park, Illinois.

## MID THE GREEN FIELDS OF VIRGINIA IN MAY

One of the generally known appointments in Tidewater Virginia is the May Quarterly Meeting of Friends at Sedley, on the third Saturday of the month and the Sunday following. This is "May Meeting." Years ago it was a half year's meeting of the Yearly Meeting and there are many who remember throngs that ran up into the thousands, and when food was brought by the wagon load to provide for them. In those days, May Meeting lasted for the greater part of a week, and more than a little of the business of the sessions was that of bringing a gospel of salvation which might be immediately appropriated by those who gathered.

The crowds have not been so great in recent years. The investment of time and money in loaves and fishes has been judged not to bring sufficient spiritual returns for it to be continued as formerly. But this year there were about 175 who had dinner at the meetinghouse on Saturday after the Meeting on Ministry and Oversight, and the meeting room was well filled Sunday morning and afternoon. During the Sunday afternoon session there was a crowd outside nearly if not quite as large as that inside, and the speaker and listeners found concentration and unity of thought and feeling somewhat difficult as cars were stopping and starting again near the church windows, or as the conversational hum of the friendly reunions outside the doors could be heard.

In the Meeting on Ministry and Oversight there was on the minutes a recommendation that the local meetings of this body give special attention to helping members with, and in encouragement of, family worship. Some attention had been given the matter as Alonzo Cloud had visited with others in a large number of the homes of the Quarterly Meeting, but more definite plans of action in regard to it are yet to be formed and carried out.

Rev. Minor C. Miller, General Secretary of the Virginia Council of Religious Education, outlined the objectives of religious education as it is being carried forward in the State. He said that education is coming to be thought of not merely as a process of the mind but also of the faculties of self-control. Christian education is the development of control in harmony with the ideals of Jesus. He said that religious education should give an understanding of God, of Christ and our relation to him, and should help those so educated to live the Christian life. It should cause the pupil to want to make the world around him Christian.

Margaret T. Carey, of Baltimore, brought messages to the meetings which were filled with a concern for a religious experience which meets the tests of daily life. Lindley Clark brought an object lesson with his cane as the object. A vine had wound itself around the growing wood, endangering its life and making its growth abnormal. We were reminded of habits which prevent the proper development of personality. Emmet Frazer of Richmond conducted a forum for the young people Saturday night. Nearly one hundred were in attendance. There were reports of the activities of the young people in their respective meetings and a searching evaluation of those activities.

W. Bruce Hadley, General Secretary of the Yearly Meeting, spoke Sunday morning on preparation for meetings for worship. This preparation should go back into the hours and days preceding the meeting. Ministers who write in sermon preparation often throw away a third or more of what they have written. Friends should not bring their scrap baskets into the vocal exercises of the meeting.

He spoke again Sunday afternoon on the subject of "Friends and Interdenominational Cooperation." We may think of our respective branches of the church as our spiritual homes. This does not mean that we are blind to their faults, but that we are likely to have a peculiar affiliation to them. Appreciation of one's home should not cause him to underestimate the values in the home of another. When the same kind of competitive spirit comes between churches that is seen in business life, something other than a Christian contribution to neighborhood life is being made.

One of the ventures of this Quarterly Meeting has been the conducting of a session for Juniors at the same time the regular business session of the Quarterly Meeting is held. Reports on the Deportment and Activities of Juniors are read. Some visiting Friend brings a message suited to their condition. They have a clerk of their own number, and several have remarked on the ability of these children to conduct their own meeting in a dignified and helpful manner.

The Quarterly Meeting came to a close with an expression of appreciation for the increased interest and attendance this year, and with the announcement that we have been led to hope that Rufus M. Jones may be with us in either the October Quarterly Meeting at Corinth, or the January Quarterly Meeting at Bethel.

JESSE A. STANFIELD.

Ivor, Virginia.

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Stewardship is the acceptance from God of personal responsibility for all of life and life's affairs.

## JUNIOR YEARLY MEETING IN NEW ENGLAND

As the time for the annual sessions of the Yearly Meeting for Friends in New England approaches, June 24 to June 30, the Junior Yearly Meeting Friends look forward with pleasure to meeting again at Ocean Park, Maine. They would like very much to receive epistles from other Junior Yearly Meetings or from local or quarterly meeting groups, in order that they may exchange greetings and compare programs to mutual benefit. The Junior Yearly Meeting in New England was organized in 1930 with twelve members, and has now grown to a membership of about one hundred, with several "graduates" who are active in the Young Friends group. Harold N. Tollefson, who is doing fine work as Superintendent of the Juniors, has composed the following song:

When it's springtime in New Hampshire
And it's springtime up in Maine,
Massachusetts and Rhode Island
Feel that summer's here again,—
Then we think of Yearly Meeting
And the Juniors we shall meet
From Cape Cod and from the hillsides
And the Meetings in between.

We will meet for fun and frolic,
And for worship deep and true,
Find the impulse that has given
Friends of old a hallowed hue.
Guide our business by the leadings
Of the Spirit, as of yore,
And conduct our sessions daily
As our elders did before.

We shall visit with our neighbors;
We shall learn of Friends abroad;
And their consecrated service
To the Kingdom of our Lord.
Friends of History shall bring us
From biography and tale,
Lives devoted to right living,—
Though they languished oft in jail.

Jolly Juniors, some do call us,
And we find it's surely fun
To camp out and live together
With the feeling that we're one.
Thus our Junior Yearly Meeting,
Where we learn the Friendly way,
Does prepare us for the duties
That shall come to us some day.

Juniors, from the inland cities,
From Atlantic's surge and roll,
From the hills of Maine, New Hampshire,
Listen to our Friendly call:
"Following Fox, and Penn, and Woolman,
And the pioneering Friends
Catch the vision of a nation
That of strife has made an end."

# QUAKERDOM · AT · LARGE

West Branch, Iowa, Friends report a pleasant visit recently from J. Passmore Elkinton of Philadelphia, when on one of his western trips.

* * * *

Raymond E. Mendenhall, of the Otterbein College Faculty, Westerville, Ohio, who is Chairman of the Executive Committee of the Commonweal Party of Ohio, plans to devote the greater part of the summer to field work in the interests of this new political reform party.

* * * *

Roy H. Wollam, erstwhile Friend but continuing friend, now pastor of the large Presbyterian Church at Pomona, California, brightened the Central Offices with his cheerful presence and fellowship one day recently. After attending the General Conference of the Presbyterian Church at Cincinnati, he made a visit to his mother, Emma Hartley, and her husband, George N. Hartley, at Fountain City, a few miles north of Richmond.

* * * *

After attending the sessions of Nebraska Yearly Meeting last week, Errol T. Elliott, of the Central Office Staff, continued his westward way for a sojourn of a few weeks among Pacific Coast Friends. After meetings with Puget Sound Quarterly Meeting Friends in Washington this week, and after a day or so at Oregon Yearly Meeting in session, he goes on southward to attend the sessions of California Yearly Meeting, following which he expects to do some visiting among local meetings in California.

* * * *

Friends who attended the sessions of the Five Years Meeting in 1922 will recall that among the fraternal delegates from London Yearly Meeting were Barrow and Geraldine S. Cadbury, and their two young daughters, Dorothy and Geraldine. The former entered the well-known Cadbury organization, manufacturers of chocolate products, and became a director of the firm. The younger daughter, Geraldine, specialized in Education, won an M.A. from Cambridge in Natural Sciences, and entered the teaching profession. She has recently been appointed Headmistress of Chelmsford County High School for Girls, and "adds another name," says the London *Friend*, "to the list of Friend teachers who are school principals."

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We crave pardon, a thousand pardons, of our Puget Sound Friends out in Washington. In connection with the report of Puget Sound Quarterly Meeting in our last issue, Mt. Rainier was referred to as being "more than 1,400 feet" in height. Comes now our Seattle correspondent, Gertrude Shinn, who says we spoke the truth but not the whole truth: "Our Mt. Rainier, to be exact," she writes, "is 14,408 feet (and she proceeds to spell it out)—and citizens of the Northwest are very particular in a matter like this." Such is the expansive spirit of "Out West." We tremble to think of what would have been the result had we inadverently written it, Mt. Ta—but we haven't the editorial hardihood to spell it out.

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Unfortunately, it was not the privilege of many Western Friends to know personally Alfred J. Lowry, who, after a lingering illness, died May 7 at his home at Moorestown, New Jersey. For several years following the war, he was active in Friends relief and reconstruction program in Europe, and with his wife, Grace Lowry, performed an excellent and difficult piece of service in directing the work of the Paris Center. Expressions of appreciation which have been made by Friends across the sea testify eloquently to the deep impression which this soft-voiced, modest, and thoroughly capable Friend made upon those who knew him and his work. His passing in the prime of life marks a distinct loss to the Society of Friends and to the furthering of its ideals of life and service.

## NEWS OF OUR MEETINGS

Arba, Indiana, Friends Meeting is showing increasing interest. David F. Whittle and wife Stella B. Whittle took up the work there as pastors on March first. A two weeks' revival meeting was conducted by David Whittle, assisted in song services by Russell Nicholson, chorister, and Stella Whittle, who had charge of devotionals preceding the evening preaching. Fred Cox, former pastor of the Meeting and now pastor of New Garden Meeting, and Russell Burkett, pastor of Fountain City Meeting, were welcome visitors, each bringing helpful messages in the devotional period. Dwight Spillman furnished special musical numbers. The morning services held at ten o'clock were especially helpful. Nine members were received. . . . Special programs were given Easter morning and Mother's Day. On May 26, George N. Hartley of Fountain City delivered his sermon on, "The Heavens Declare the Glory of God," and in his honor a special number was sung by the Junior Choir, composed of the youngest class in the Bible School. . . . Arba has an average attendance of 110 in Bible School, and also a good attendance at morning and evening meetings for worship. The Christian Endeavor, with an attendance of near fifty, is very active and the meetings very helpful, all members supporting the evening services.

* * * *

Members of the Marion, Indiana, Women's Missionary Society of First Friends Church, entertained on Friday afternoon, May 24, in honor of the delegates who recently returned from the General Conference of the Union at Wichita, Kansas. Guests included members of the societies in Amboy, Wabash, Jonesboro, and South Marion. The five delegates gave detailed reports of the convention, followed by a musical program and social hour.

* * * *

Farmers Institute Meeting in Western Yearly Meeting has acted as host to Thorntown Quarterly Meeting annually in the month of May for 110 years. This year the date was May 26. The day was ideal and Friends began to assemble early from the Meetings twenty and thirty miles away. In the Bible School hour, Professor Naus, a Quaker young man from the Faculty of Purdue University, gave a good interpretation of the lesson for the day on "The Lord's Supper." The meeting for worship followed, in which the leading message was delivered by Burnie Cook, pastor at Thorntown, on "The Religion of the Home." Dinner in the large social room of the meeting-house and friendly fellowship on the lovely grounds were much enjoyed. Following the business session in the afternoon, the young people had the closing session and their program brought the day's rich blessings to a happy climax. Jacob David, a Persian and mission worker among foreigners in Chicago, inspired us with his story of Christianity among people of other countries. Laurence Hadley of the Purdue Faculty has been giving leadership service in the Quarterly Meeting for ten years, and Henry Craig is Clerk. Lewis E. Stout is completing his seventh year as pastor at Farmers Institute.

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At the Ministers and Workers Conference of Western Yearly Meeting, held early in May at Mooresville, Indiana, a number of forthright resolutions were adopted, including a reaffirmation of the Friends' testimony against the sale of alcoholic liquors for beverage purposes and a vigorous protest against the return

of the saloon in whatever form; a statement that war is incompatible with the spirit of Christ and that peace must be founded upon a spiritual motive of brotherhood and Christian loyalty; and a statement of convincement of the adequacy of the Gospel, with a practice of evangelism, employing the method best suited to particular needs of local meetings. The newly-elected officers are as follows: President of the Conference, Bertha E. Day of Watseka, Illinois; Vice-President, Austin Osborn of Vermilion Grove, Illinois; Secretary, Goldah Johnson of Russiaville, Indiana; and Board Members, Elden Farmer, Russiaville, Belle Reagan, Sheridan, Indiana, and Russell Rees, Kokomo, Indiana.

## NEW YORK YEARLY MEETING

(Continued from page 222)

Oakwood School, for this was Old Scholars' Day also.

Paul Harris, who was to have spoken on "The Threat of Armaments to Us," fell ill at the last moment and behold!—a group of young people from Gasport, who had long-distanced to Elizabeth Hazard, "Can we get on the program if we come to Yearly Meeting?" to which she had blithely answered "yes," came forward with their play, "The Great Choice" by Fred Eastman, and produced an evening of entertainment and information of great merit.

We tried an experiment this year in bringing Yearly Meeting to a close after First Day Meeting for Worship, when the Epistle, and the Message of the Yearly Meeting to our subordinate meetings, and the Closing Minute, were presented after a very full morning of worshipping together.

We talked a great deal in Yearly Meeting about the use of the mails. Perhaps it was the inclusion on the back of our program of Christopher Morley's "Grace Before Writing," which Friends ought to know:

"This is a sacrament, I think!
Holding the bottle towards the light,
As blue as lupin gleams the ink.
May truth be with me as I write!

That small dark cistern may afford
Reunion with some vanished friend
And with this ink I have just poured
May none but honest words be penned."
But, at any rate, in one of our sessions

Elton Trueblood who was most helpfully present on many occasions, actually composed these lovely little lines on the connecting link between Friend and Friend which the mail provides—a real sharing, as Ted Harvey points out in his "Wayfarer's Faith," of the sacrament of life:

COMMUNION

Six days a week I go to mass
Before a common shrine,
I take communion as I pass
But not with bread and wine.

The priest is not a priest in name,
With altar fires to tend;
He only fans into a flame
The love of friend for friend.

The place is neither strange nor rare,
It has no altar rail;
I merely go each day to share
The sacrament of mail.

Another quotation on our program was from Aaron Sharpless, father of Isaac Sharpless who used to be President of Haverford College, to the effect: "Friends have no testimony against improvements," and the writer submits that having Edith Maul, representative of the American Friends Service Committee efforts at rehabilitation of the miners, showing furniture, linens, and pewter from the miners' cooperative at Morgantown in the vestibule of the meeting-house, is not only an "improvement" but a decoration. And the presence of William B. Harvey of Philadelphia with the books helped in the "Communion of Saints."

L. HOLLINGSWORTH WOOD.

## FAMILY DAY AT WABASH

Wabash, Indiana, Friends observed "Family Day" on Sunday, May 26. This was the last service of a series on the Home during the month of May.

Young People's Day, Mother's Day, and Parents' Day preceded.

The Family idea was carried out during the Sunday School hour as well as the hour of worship. A committee from the Men's Bible Class, with Garfield Smith as chairman, presented a program of music and reminiscences of the pioneer families of the community. Pictures of the early families were on display. During the hour of worship, Friends sat in family groups, with the Henry Stouffer family of eight, taking the place of the choir. The old-time organ was used in place of the piano. The message for this hour, "Has the Home a Place in Society Today?" was given by the pastor, Clyde O. Watson.

## SOME MEETING EVENTS AT JONESBORO

John I. Wright, pastor, and his family have returned to their work at Jonesboro, Indiana, Meeting, after a brief vacation spent in their old home vicinity in Michigan. John Wright has a vision of a more spiritual church and in his messages is seeking to bring our membership to a higher spiritual level.

The Fairmount Community Chorus, directed by our orchestra leader, Paul Rigsby, gave the cantata, "From Olivet to Calvary," in the evening service on Palm Sunday. A sacred concert given by Rev. and Mrs. B. H. Applegate, radio singers from Muncie, was sponsored by the Penn Workers and Standard Bearers Sunday School classes, on the evening of May 14, with a large attendance.

# Eighty Years and Beyond

This is a group picture taken at Pasadena, California, recently, at a gathering in recognition of the ninetieth birthday of Mary E. Allen. The birthday party was sponsored by the "Ancient and 'Onorable Order of Octogenarians, Chapter 1, Alta-Pasa-dena," organized some time since by Dr. William Lazarus Pearson, eighty-four.

The three women Friends seated are nonagenarians. Left to right, they are, Margaret Marriage Harris, Mary E. Allen, and Phoebe Lindley Doan. Mary Allen has just removed to Chicago, to live with her daughter, Edna Metcalf and family.

Those standing, left to right, are, Mary Wood, William L. Pearson, Ellen Moore, Albert W. Macy, Clarkson Allen, Martha J. Mitchell, Eunice Hill Dunn, Chalkley Hill, Cora B. Williams, and Jennie Roberts.

Ministers and their wives from Wabash, Marion, and Fairmount Quarterly Meetings met in a fellowship group at the Friends parsonage in Jonesboro on May 14, and a cooperative dinner was served to fifteen. The annual Mothers' and Daughters' Banquet, given by the Young Ladies Missionary Society, was held in the church basement on May 31.

A group of Jonesboro Friends attended Wabash Quarterly Meeting held at Amboy, June 1, in response to an invitation to Fairmount Quarterly Meeting.

Children's Day exercises were given June 2. At the closing period of Sunday School in the morning a brief missionary playlet was given, and in the evening a play, "The Sale of the World's Children," was given by home talent with the exception of the director, Ross Winthrow of Marion.

The Ladies Aid Society is having the parsonage re-roofed.

## HOMER L. MORRIS MAKES "THE TIMES"

In the London *Times* Literary Supplement for April 25, appears a review of Homer L. Morris's Book, "The Plight of the Bituminous Coal Miner." This is an almost unprecedented honor for an American author, and one denoting English recognition of painstaking research, discerning judgment in the interpretation of facts, and excellence of expression. Following is only a small portion of what the *Times* finds valuable in Homer Morris's book:

"For a serious yet deeply sympathetic study of the human conditions, no description of a British mining community has yet appeared to rank with this. It has something of the quality of scientific pioneering that marked the original issue of Sir William Beveridge's 'Unemployment: A Problem of Industry' twenty-five years ago. Professor Morris took an important part in relief work organized by the Society of Friends. It is constantly apparent that this experience gained him the confidence of the miners in a way that would be denied to the ordinary inquirer. The views of philanthropists are not always free from bias. He belongs to the rarely gifted type who combine keen human pity with intellectual integrity. His case against uncontrolled capitalism at its worst is one to which there is no complete answer."

The reviewer says, in commenting on the conditions in the mining industry as revealed by the study:

"Old-fashioned Liberals and others who still regard it as the ideal of statesmanship to leave the economic system to adjust itself will find it hard to stomach the revelations in this book."

"A nine-point policy of assistance for the displaced mineworker is put forward which exhibits the sanity and accurate diagnosis that one expects of the writer. Though more than a mere borrowing of the remedies adopted in this country, it follows generally the same lines; and some of the recommendations have already been incorporated in President Roosevelt's plans. It will be good if one day the deepening and (may it be hoped?) the ultimate alleviation of the depression in the British exporting coalfields finds a historian of equal humanity and equal discernment."

(Copies of "The Plight of the Bituminous Coal Miner" can be had from the Friends Book and Supply House, Richmond, Indiana. The price is $3.00.)

## W. O. TRUEBLOOD BACK IN ACTIVE SERVICE

Whittier, California, Friends are very grateful for the recovery of W. O. Trueblood, pastor, from his recent severe illness; also that he is back in the pulpit. His messages are *alive* and deeply spiritual. He is now giving a series of wide-awake talks at the mid-week services on Evangelism. Those who read THE AMERICAN FRIEND are aware of the fact that he is the General Chairman of the Commission on "Meeting Leadership and Evangelism," in connection with the Five Years Meeting program.

Kenneth L. Holst, head of Whittier Meeting's Religious Education Department, in addition to his regular duties, acceptably had charge of the Sunday services during the pastor's absence.

Whittier Friends who were present at the Wichita Conference, were Eliza A. Cox, Leanah Hobson, Esther Jenkins, Florence Watson, Mary Marling, Ernest L. Gregory, and David and Grace White. The two latter were on their way home from an extended trip to Jamaica, where they not only visited the mission stations, but David's sister, Mary White, and their daughter, Martha.

Frank W. Dell, on vacation, accompanied by his wife, spent several weeks in Nova Scotia visiting her relatives. His health being much improved, they will return in time for California Yearly Meeting which opens June 19.

Merrill M. Coffin of Portland, Oregon, will be the guest speaker for the worship services during the Yearly Meeting.

## GROWTH AND ACTIVITY AT FOREST AVENUE

Forest Avenue Meeting in Portland, Maine, has completed a year of growth and activity under the leadership of its pastor, Lindley J. Cook. There has been increased interest, and the returning spirit of optimism in the community has been reflected in the Meeting. The formation of our own Monthly Meeting has led to an increased sense of responsibility among the members, and the new officers are assuming their duties in a very efficient and devoted manner.

About half the congregation at the morning worship service on Sundays is composed of children and young people, and the Junior Church plan during the sermon has been used with good results. The Bible School, now under the care of a committee on Religious Education appointed by the Monthly Meeting, has an active enrollment of 171 and an average attendance of 110. During the fall and winter two young people's societies were active—one for high school age and the other for older young people—the groups conducting their own song and devotional periods, with help from the pastor in the leadership of the discussion hours. The church is generally recognized as the Sunday evening meeting place for the youth of the community. The Men's Club continues to afford fellowship and recreation for the men, as well as instructive addresses and programs.

One experiment of unusual interest and value was the entertaining of the Italian Methodist Men's Club at supper, which was followed by a reciprocal occasion. The Women's League has been unusually active and successful this past year, both in financial results and material contributions and in promotion of the spirit of cooperation. The Boy Scout Troop and the Scout Parents Council have been valuable and constructive activities. The Meeting orchestra has had its best year to date, doing splendid work with all young people under the leadership of one of their own members; music has been provided for special programs and a successful concert was given this Spring. Nineteen new members have been received during the year.

## COMMENCEMENT WEEK AT GUILFORD COLLEGE

Ninety-eight successive years of educational service were completed by Guilford College with the regular Commencement exercises on June 3. Following a year which had witnessed an enrollment of 326, the largest in the history of the institution, the installation of a new president, Dr. Clyde A. Milner, and the crystallization of plans for the centennial celebration in 1937, friends of the College met for the baccalaureate sermon on June 2. Herbert H. Farmer, professor of systematic theology, Hartford Theological Seminary, addressed to the class a profound but simple lesson based upon the text, "Freely ye have received; freely give." At the Commencement exercises on Monday Dr. Russell Pope, professor of Romance Languages at New York University, made the address, stressing the need for greater simplicity and sincerity in the life of today.

The program of Commencement Week included on Saturday an informal tea in honor of President and Mrs. Clyde A. Milner, the unveiling of a portrait of Nathan Hunt, one of the early friends most instrumental in helping found the College, class reunions, the alumni dinner, and the presentation of "Stabat Mater" by the College Choir and the Greensboro Male Chorus under the di-

rection of Max Noah; on Sunday an address before the Y. M. and Y. W. C. A.'s by J. Hoge Ricks, Judge of the Juvenile and Domestic Relations Court, Richmond, Virginia.

The portrait of Nathan Hunt was placed at the College on indefinite loan by the Commission on Public Works of Art of the United States Government at the suggestion of the University of North Carolina, with whom it had first been deposited. In an address on Nathan Hunt at the time of the unveiling of the portrait, Colonel William Blair of Winston Salem, North Carolina, spoke on the simplicity, the devotion, and the vision of the founder of Guilford College.

## MISSIONS HOME OFFERED

Missions Home, Winona Lake, Indiana, will be open July 1 to September 1, 1935, for the entertainment of adult missionaries home on furlough, who need the rest and inspiration for two weeks. No meals are served, but they can be had near by Missions Home at reasonable prices. Those who have availed themselves of a rest both from Home and Foreign Fields have been most enthusiastic over the opportunity to be a guest at Missions Home and the inspiration that comes from being at beautiful Winona Lake. For further particulars, write C. E. Vickers, Chairman, 313 Wisconsin Avenue, Oak Park, Illinois.

## THE BINFORDS VISIT PACIFIC COLLEGE

Pacific College was highly favored on May 22, 23, and 24 by the visit made to the institution by Dr. Raymond Binford, President-Emeritus of Guilford College, and Chairman of the Board of Education of the Five Years Meeting of Friends in America, accompanied by his wife, Helen T. Binford.

Dr. Binford spoke in the chapel exercises both Thursday morning and Friday morning on "Finding the Soul of the Universe," with a wealth of scientific material used in a definitely religious way to the great delight and help of his audience, which included a number of outside visitors.

Much time was spent in individual conferences with students and faculty members, and a long and profitable evening meeting with the faculty was held by Dr. and Mrs. Binford.

In addition to his work in the interests of the Board of Education, Dr. Binford is traveling as the representative of the Fellowship Committee of the American Friends Service Committee. He spoke in the regular prayer meeting at Newberg on Wednesday evening; visited friends in Corvallis; and at his request met with a group of Friends from various parts of Oregon at the meetinghouse in South Salem, where he preached in the regular service Sunday morning.

## ANNA WING PAIGE

The life of Anna Wing Paige, which closed on April 18, 1935, when she was aged ninety-one years and eight months, was one of applied Christianity. Neither bereavement nor disappointment could dim her indomitable faith nor quench her wholesome joy. Hers was the forward look, the spiritual alertness that kept her young in heart.

A daughter of Stephen R. and Elizabeth C. Wing of Sandwich, Massachusetts, she grew up in a home whose hospitality, especially to traveling Friends, was widely known. Records show that certain Friends of the time of Quaker persecution, who were "condemned to die but did not," were entertained under that same roof-tree. This tradition of hospitality, both to Friends and others, was continued by Anna Wing in her own home in Lynn, Massachusetts, where she spent all her married life as the wife of John Ellwood Paige, for many years the Clerk of the Yearly Meeting of Friends for New England.

Anna Paige was ahead of her time in many ways in her breadth of view. Her sympathy and her "sanctified common sense" made her not only a wise mother, but a valuable and active Elder in her Meeting.

Her last years were spent in the home of her daughter, Mary Paige Ware, in Portland and in Freeport, Maine. Two other daughters survive, Alice Paige White of High Point, North Carolina, and Elizabeth Wing Paige of the Westtown School faculty. One grandson, Francis Ellwood Paige, with his wife and son, occupies the Lynn home at 50 Chatham Street.

## BIRTHS

STANLEY—To Alfred R. and Norvella Neece Stanley, Morgantown, West Virginia, May 17, 1935, a daughter, Mildred Virginia.

TAYLOR—To Lewis A. and Margaret Nicholson Taylor of Winnetka, Illinois, May 26, 1935, a son, John Lewis.

## DEATHS

BLAIR — At his home in High Point, North Carolina, May 12, 1935, Jesse Winston Blair, near his eighty-fifth birthday. He was the son of Enos and Eunice Frazier Blair, and was born and reared in Randolph County, North Carolina, near Springfield Friends Meeting, of which he was a birthright member and where he retained his membership until about twelve years ago when he, with his family, removed to High Point and he became a member of Central Friends Meeting there. In early life his worth was recognized by Friends and he was appointed to positions of trust. For a long period of years he was Clerk of his Monthly and Quarterly Meetings, and North Carolina Yearly Meeting has lost

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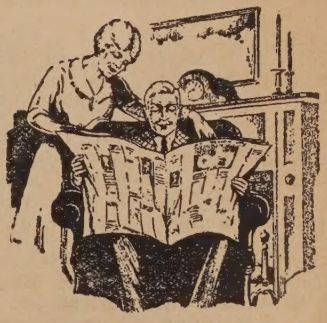

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one of its most substantial members. He was deeply interested in the work of the church and in civic and government affairs. He was always an inspiration to the young, and his wise counsel was often sought, both by young and old. At one time he was teacher and farm supervisor at Cherokee Indian School in his home State. After the death of his first wife, Kate White, who lived only a few years, he was married to Eunice Henley, who with their daughter Eleanor survives him. Funeral services were held at Springfield Meetinghouse, conducted by Clara I. Cox, Tom A. Sykes, and others.

FORMAN—At the home of her daughter, Mrs. M. L. Mosher, Urbana, Illinois, Ruth Ann Forman, aged eighty-two years. Her childhood was spent in Ohio, removing with her parents, Blackburn and Rachel Vore, to Iowa in 1866, where she actively shared in the establishment of meeting and school, as well as home. She was married in 1875 to L. Willetts Forman, now deceased. One son, and one daughter survive. She retained her membership at West Branch, where the funeral service was held May 25, 1935, L. Willard Reynolds, pastor.

HEALD—At the Cedar County Home, near Tipton, Iowa, May 12, 1935, Delilah Crispen Heald, aged eighty-seven years. Born in Ohio, she came in youth to this locality, and in 1877 married Ezra Heald who preceded her in death. Two children, Ida and Walter, survive. For several years she has been confined to a wheel chair and through all her trials kept her courage and Christian faith. L. Willard Reynolds was in charge of services at West Branch, with burial at Hickory Grove.

JONES—At his home near New Burlington, Ohio, May 4, 1935, Herman Jones, son of Reuben and Martha Compton Jones, in his forty-second year. He was a birthright Friend, was converted in early life, and was always helpful in the community and concerned for the welfare of the Meeting. Funeral services were conducted by Edgar Bogan, a minister and neighbor.

OSBORNE — At Mooresville, Indiana, May 19, 1935, Samira E. Osborne, aged eighty-seven years. She was a birthright Friend, the daughter of John and Mary Moore Bundy, and a sister of the late John Elwood Bundy, noted Indiana artist. Born in Guilford County, North Carolina, she came with her parents to Morgan County, Indiana, in a covered wagon when she was ten years old. Samira Osborne was the last member of the Bundy family of nine children. Funeral services were held at the Mooresville church with burial in West Union cemetery.

### NOTICE

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### WHERE TO STAY

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### LOCAL MEETING DIRECTORY

**CHICAGO, ILLINOIS**

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Milton H. Hadley or Garfield V. Cox, whose addresses appear below.

Chicago Monthly Meeting—4411-15 Indiana Avenue. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month, except July and August, is Suburban Day with luncheon served at 12:30 and Discussion Group Meeting at 1:30. Take Indiana Avenue surface car or South Side Elevated to 43rd Street. Milton H. Hadley, Minister, 6041 Kenwood Avenue, Telephone Fairfax 6641.


# The American Friend

Authorized by the Five Years Meeting of Friends in America

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57th Street Monthly Meeting—1174 East 57th Street, John Woolman Hall. Meeting for Worship 10:45. Religious Forum 11:30 a. m. Garfield V. Cox, Clerk, 1332 East 56th Street, Telephone Dorchester 5745.

**CINCINNATI, OHIO**

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 9:45, and Meeting for Worship, 11:00 a. m. Minister, Leslie D. Shaffer; address, 2309 Highland Avenue, Cincinnati, Ohio. Visitors welcome.

**DENVER, COLORADO**

Friends Church, West 41st Ave. and Shoshone St. Worship 11:00 a. m., Bible School 9:45 a. m., Christian Endeavor 6:30 p. m. Cecil Hinshaw, Pastor.

**DETROIT, MICHIGAN**

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meetings for Worship 11 a. m. Send names and addresses of people coming to Detroit to J. Edgar Williams, Pastor, 11832 Ohio Ave. Phone, Hogarth 0624.

**MINNEAPOLIS, MINNESOTA**

Friends Church, 1st Avenue So. at 14th Street. Meeting for worship at 11 a. m. Pastor, H. Millard Jones, 135 East 37th Street.

**NEW YORK, N. Y.**

Gramercy Park Meeting, 144 East 20th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

**SEATTLE, WASHINGTON**

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Pastor, Gervas A. Carey, 2315 East Spruce Street.

**WASHINGTON, DISTRICT OF COLUMBIA**

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m.; Meeting for Worship, 11 a. m. Visitors welcome. Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11:00 o'clock, First-day school at 9:45. Friends and others interested are cordially invited.


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